

V. 15

# THE VNBISHOPING OF TIMOTHY AND TITVS.

O R

A briefe elaborate *Discourse*, prooving *Timothy* to be no *Bishop* ( much leſſe any ſole, or Diocæſan Bishop) of *Ephesus*, nor *Titus* of *Crete*; and that the power of ordination, or imposition of hands, belongs *Iure Divino* to Presbyters, as well as to Bishops, and not to Bishops onely.

Wherein all Objections and Pretences to the contrary are fully answered ; and the pretended superiority of Bishops over other Ministers and Presbyters *Iure Divino*, ( now much contended for ) utterly subverted in a moft perſpicuous maner.

By a Wellwisher to Gods truth and people.

*Matthev. 15. 13.*

Every plant which my heavenly Father hath not planted, ſhall be rooted out.

*Chrysostom. Opus imperfectum in Matth. Hom. 35.*

Quicunque desideraverit Primatum in terra, inveniet in Cœlo confuſionem; ut jam inter ſervos Christi, non ſit de Primatu certamen.

In the Yeare M. DC. XXXVI

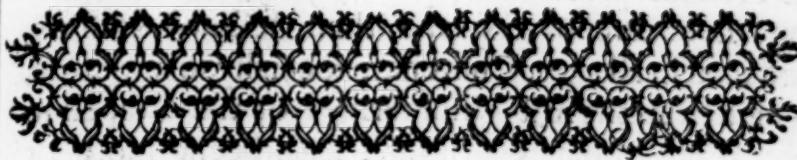
THE GREAT ROMANCE

BY JAMES RUSSELL LOWELL

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JUNE 1, 1910



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## To the Reader.



*Hristian Reader,* (a) See  
what that Oracle of wise- Theodoricus  
dome hath registred; Pro- a Niem, Za-  
verb. 13. 10. *Onely by pride barel, Glo-*  
*cometh contention;* was ne- annis Ma-  
ver more really verified rius De  
in any one particular, a Christian  
then in the Prelates: man; and  
whose ambitious windy practise of  
tumour, and overswelling Popish Pre-  
pride, as in al former ages, lates. Doctor  
John White

so in this, hath (a) filled the whole Christian world with his Defence  
warres, with civill dissensions; of the way,  
and the Church it selfe, c.6. the fifth  
with endlesse schismes, controversies, contentions, which part of the  
else would never had existence. Homily  
The pretended primacy against Dis-  
of the great Pontificall Bishop of Rome, what  
tumults, battles, warres, treasons, rebellions, mur-  
ders, martyrdoms, hath it engendred on the one  
hand; what disputes, bookes of controversie, and willfull re-  
paper-battles, on the other? What innumerable bellion. Fox  
Schismes, Treatises (which the endoubted parity of Acts and  
Ministers and Bishops Iure Divino had prevented) have Monu-  
the Catalog. Testium  
Veritatis.

the Prelates pretended superiority by divine institution, over Presbyters and their fellow-Ministers, produced in all ages, Churches, especially in our owne,

(which from the first glimmerings of the Gospell in John Wiclfes dayes till now, hath beeene more or

(b) Com. in Phil. 1. lesse disquieted with this unhappy controversie?) which  
1. in Tit. being raked up in the ashes for a space, by reason of our  
1. 5. 7. in

1. Tim 3. Bishops waiving of their divine right, (which not onely  
& 4.

(c) De Quest. Ar- menorum. Archbis**hop** (b) Anselme, (c) Richardus Armachanus,  
and (d) Bis**hop** Peacocke of old, but likewise (e) Bis**hop**

Tonstall, Bis**hop** Stokesly, (f) Bis**hop** Hooper, (g) Bis**hop**  
Iewell, (h) Bis**hop** Alley, (i) Bis**hop** Pilkington, yea  
to 8.

(d) Balceus Cent. 8. c. (k) Archbis**hop** Whitgift himselfe, and (l) Bis**hop**  
Bridges, to omitt all others, have since them publike-

ly disclaimed; confessing Bis**hops** and Presbyters, Iure  
(e) Fox Actis Monu- Divino to be allone, equall, and the same; and the Statutes  
ments p. of 37. H. 8. c. 17. 1. Ed. 6. c. 2. 1. & 2. Mariac. 8. & 1. Eli-

972. 973. 2. ab. c. 1. for ever judicially in full Parliament resolved  
(f) On the 8 Command- against it; yet our present ambitious Prelates studying

dement. to surmount their predecessors, not onely in worldly  
(g) Defence of the Apo- pompe and power, derived from their indulgent  
logie. part. Soveraigne, but likewise in spirituall Jurisdiction,

2. c. 3. Di- claimed from God himselfe, ( though they have nei-  
vif. 1. 5. ther time nor care to preach, pray, or doe him any  
p. 85. 99. 100. 101. Episcopall service, being wholly taken up with secular  
Ep. 9. offices and affaires, and <sup>†</sup> unable to serve God for ser-

Divis. 1. p. 196. 202.  
(h) Poore mans Library, part. 1. f. 95. 96. (i) Exposit. on Aggiius, vers. 1. & 2.

(k) Against Cartwright. p. 389. (l) Of the Princes Supremacy p. 359. <sup>†</sup> Matth.  
6. 24. Lu. 16. 13. 1. John. 2. 15. 16.

ving his incomparable enemies, Mamon, and the world,) have lately blowne abroade the coales, and refuscitated the violent flames of this contention afresh, by a new ambitious claime of all their Episcopall Sovraignity and Iurisdiction, *Iure Divino*, even in the High Theolog. Commission Courte it selfe, in the late censure of Doctor and Shel-Bastwicke, for a Booke written onely against the Pope and Italian Bishops, without any reflection upon them, (n) Pag. 2. as all men then conceived, and therefore wondred at, 43. 44 till their magnifying of the Church of (m) Rome as a true Church in that Censure of his, and some late licensed Pamphlets, their Antichristian and Papall proceedings against Gods truth, Ministers, Ordinances, and the late William authorizing of Doctor Pocklingtons (n) Sunday no Sab-  
bath, by the Archbisshop of Canterburies owne Chaplaine, of the Ro-Master Bray; which expressly avers, that our Arch-bisb Fox. bishops and Bishops can and doe lineally derive their Pedigree and Succession from Peter and the Popes of Rome; bath Rodericke Mors his Complainte. since instructed the ignorant people, that Popes Italian and c. 23. English Bishops, are in truth \* all members of the same Master body, Whelpes of the same litter, branches of the same tree, and our present Prelates the Pope of Romes owne lineally descended sonnes, so as they could not but be sensible of, man, and highly offended, if not actually lashed, wounded Practise of Popish Prelates. Fox with their fathers scourge, *Flagellum Pontificis & Episcoporum Latialium*, being a whip for them, as well as for the Italian Prelates.

Now because in that late Censure of theirs, they 414. 514.  
516. 518.

Wherewhile his Discourse of the Corruptions now in Question with others.

all founded the divine right of their Episcopall Superintendency and Dominion over their Fellow-Presbyters , onely on the examples of Timothy and Titus, ( whom they then new consecrated Diocæsan Bishops over Ephesus and Crete 1608. yearly after their decease, though Christ and Paul himselfe had never done it in their life times : ) and on a supposed divine Monopoly of conferring Orders and imposing hands, appropriated by God himselfe to Diocæsan Bishops, distinct in Iurisdiction, power and degree from Ministers and Presbyters ; I have therefore here for the future quickcinc of this much agitated controversie, confined my discourse within the lists of such questions , ( not formerly fully debated by any in the English tongtie, that I have mett with ) by the discussion whereof I have ( I suppose ) so shaken these rotten pillars, and undermined these *sandy foundations* of their high-towring, over-swelling Hierarchy , as that I have left them no divine prop or groundworke to support it longer ; so as it must now certainly ( for any stay is left it in Scripture ) come tumbling downe headlong to the very ground , (and me thinkes I heare the fall of it already sounding in my eares) unlesse with speed they wholly quit these false foundations , and bottom their Prelacy and Iurisdiction onely on his Majesties Princely favour, (not Gods or Christs divine institution ) which because they have so lately judicially disclaimed in open Court, and even at *this present execute all A<sup>t</sup>s of Episcopall Iurisdiction by their owne inherent power , without any speciall Commission from his Majesty under his greate Seale , keeping their Courts,*

*visi-*

visitations, and making out all their citations, proces, ex-  
communications, probate of Wills, Letters of administration  
&c. in their owne names and under their owne Seales, as if  
they were absolute Popes and Monarchs, contrary to the Sta-  
tutes of 29.H.8.c.19.26.H.8.c.1.37.H.8.c.17.1.Ed.6.c.2.  
1.Eli. c.1.8.Eli. c.1. their Oath of Supremacy, and their  
High Commission it selfe, which might teach them  
another lesson (as that it confines them to doe all  
things by his Majesties speciall Commission, in his  
name and under his Seale, when they are all there  
joyned together, much more therefore when they are

\* See Sir John Davis

Reports f.

97. 98. an

excellent

passage to

this purpose.

q Math.7.

27.

henceforib

owne or claime them to be his; they have little

\* Doctor Barnes. Ar-

ticles Artic.

8.p. 211.

Master Tyndals

Practise of

Popish Pre-

lates p. 342

343. &c.

and Obe-

dience of a

Christian

man.

† 37.H.8.

c.17.

now at laft in the middest of their usurped greatnes, fall flat upon the ground, and this their fall, q proove very great, because they now of late, are growen so, \* not being content with the office of a Bishop, but they must be also Kings, temporall Lords and cheife state officers, against Christ's expresse commaund and Gods owne Law, to sway both Church and State at pleasure, if so they may ingrosse \* into their sacred bands the sole rule and

and governement of the world, having great possessions; and being great Lords also as they are Prelates, and yet doing nothing therefore at all in point of preaching, feeding, and instructing the people committed to their spirituall charge, but onely playing the part of a Bishop, as a Christmas

\* What game-player doth of a King and as a Poppet, which springeth the Keyes of up and downe, and cryeth Peepe, Peepe, and goeth his way, the Church as \* Doctor Barnes writes wittily of the Bishops of his u Provin. 16. age. Which swelling greatnessse of ambition of theirs 18.

\* I. Pet. 5. as it will make their downfall the greater, so the speedier, being a sure prognosticke of their approach.

+ Psa. 119. ing ruine, as the greatnessse of any unnaturall swelling

\* See Tho- in the body is of its present ensuing rupture. \* u. Pride mas Beeton ever going before destruction, and a lofty spirit before a fall,

his supplica- and they usually dogging them at the heeles; because

tion, Vol. 3. \* God himself resisteth the proud, but then most of all

of his Workes in folio f. when they are at the highest; according to that of the

21. to. 25. Psalmist, + Thou puttest away all the wicked of the

A most ex- earth like droffe, which assoone as ever it hath gotten

cellent pas- up to the top of the pot, and elevated it selfe above the

sage to this purpose sui- poore mettle, is then scummed off and cast away.

ztable to our times.

Towards which their desired speedy downfall, if these my unworthy labours shall through Gods bles-

Char. c. sing on, and thy prayers for them, contribute any assi-

29. The Pe- stance, for the ease, releife or comfort of Gods poore

Right. 3. people, \* who are every where most wrongfully, without,

Caroli, and yea, + against all Law and reason oppressed, and cast out

other Sta- tutes in Ra- of their benefices, freeholds, possessions, imprisoned, fined,

still Accu- excommunicated, silenced, suspended, vilified, crushed, and

sation, troden under feet by their intollerable tyrannie, might and unbonnded extravagant power, I shall neither repent me

of

9

of the penning , nor thou thy selfe of the reading of  
it , wherefore here humbly prostrating it to thy impar-  
tiall Censure , and commanding it to the blessing of  
that omnipotent God , who to shew the infinitenes of  
his wisedome and power , doth oft times *i choose*  
*the foolish things of the world to confound the wise , the 27. 28.*  
*Weake things of the world to confound the things that are*  
*mighty , and base things of the world , and things that are*  
*despised , yea and things that are not , to bring to noughe*  
*things that are , that no flesh should glory in his presence .*  
I shall take my leave of thee till some further occa-  
sion .

Farewell , and pray for me .

B

To



To the Right Reverend Fathers in  
God William Lord Archbishop of Canter-  
bury : And Richard Lord Archbishop of Yorke,  
Primates and Metropolitanes of all  
England.

\*In Master  
Thomas  
Brewers,  
Doctor Baft-  
weekes, and  
sundry other  
cases.



Y Lords, I have sundry times heard  
both of you joyntly and severally pro-  
testing even in open Court, not onely  
in the \*High-Commission, (but in Dr.  
Laytons and two other cases since)  
Starchamber to, (whether seriously or  
vauntingly onely let the event determine;) That if you  
could not proove your Episcopall Iurisdiction and function  
which you now claime and exercise over other Ministers, and  
your selves as you are Bishops to be superior in power,  
dignity and degree to other Ministers Iure Divino (a do-

<sup>a</sup> An. Mel-  
vini Patri-  
cij Adam-  
soni Palino-  
Anno 1630.   
An. 1630.

Etrine which a Patricke Adamson Archbishop of S. An-  
drewes in Scotland, publikely recanted in the Synod of Fiffe  
as directly repugnant to, and having no  
foundation at all in the word of God;) you would forth-  
with cast away your Rochets of your backes, lay downe your  
Bishoprickes at his Majesties feet, and not continue Bishops  
one

on chowder longer. What your Lordships have so oft averred and publikely promised before many witnesses, ( I hope *bonâ fide*, because judicially in full Court upon goodadvise, not rashly on some sodaine fitt of choler,) I shall make bold, to challenge you to make good without more delay; either by giving a solid satisfactorie speedy answere to this short *Treatise* ( consisting onely of 2. *Questions*, which you may devide between you, and so speedily reply to, if your great *b* secular occasions, not your praying and *c* frequent preaching, which are onely truly *Epicopall*, though *b* See Master Tynbards Obedience of a Christian man. The holy Practise of Popish Prelates. you deeme them overmeane imployment for Archbishops interrupt you not:) which manifests all that *Ius Divinum* which hitherto both or either your Lordships have pretended for your Episcopalities to be but a meere absurd ridiculous faction, having not the least shadow of Scripture to support it; or in case you either cannot or faile to give such an Answer to it in convenient time, by pulling off your Rochets and resingning up your Archbischoprikes ( which without all question are but a meere humaine, and no divine Institution, as I have evidenced:) into his Majesties hands, *d* from whom you dare not deny you onely and *d* 31. H. 8. Wholly received them, with all your *Epicopall Jurisdiction* *c* 9. 37. H. and Authority thereunto annexed, whereby you difference *c* 9. 37. H. 8 c. 17. 1. E 6. c. 1. & your selves from, or advance your selves above your Fellow-Ministers as their supreme Lords, unlesse you will split your selves against the hard rocke of a *Præmunire*, and the Statutes of: 26. H. 8. c. 1. 31. H. 8. c. 9. 10. 37. H. c. 17. 1. Ed. 6. c. 2. 1. Eliz. c. 1. 5. Eliz. c. 1. 8. Eliz. c. 1. which Acts as they will in-

forme your Lordships, notwithstanding all your former  
vaunts and brags of divine right, That the Archbishops,  
Bishops, Arch-deacons and other Ecclesiasticall persons of  
this Realme, HAVE NO M A N E R O F  
JVRISDICTION ECCLESIASTICALL,  
BVT BY, VNDER AND FROM THE  
KINGS ROYALL MAJESTY; to whom by  
holy Scripture ALL AVTHORITY AND  
POWER IS WHOLY GIVEN, to heare and  
determine all maner causes Ecclesiasticall, and to correct  
vice and sinne whatsoeuer, and to all such persons as his

<sup>+ Not Arch-  
bishops or  
Bishops;  
who can  
make no  
Chancel-  
lours, Vicar  
ged by the  
Cleargy  
thereof:</sup> + Majesty shall appoint thereunto : That all autho-  
rity and Iurisdiction spirituall and temporall is derived and  
deducted from the Kings Majesty, as supreme head of the  
Church and Realme of England, and so justly acknowled-  
ledged by the Cleargy thereof : That all Courts Ecclesiasticall  
generals within the Realme were then ( and now ought to be  
Commis-  
saries or Offi-  
cials unless either forraigne or within the Realme, but by the authori-  
ty of the King by his most excellent Majesty onely ; and that by vertue of  
his speciall  
Patent give some speciaall commission or letters Patents under his Ma-  
them power jesties great Seale, and in his name and right alone : That  
so to doe in  
expressed  
words, as  
these Sta-  
tutes evi-  
dence and  
the Bishops  
Patents in  
Edward  
the 6.  
Raigne,

all power of Visitation of the Ecclesiasticall State and Persons  
(much more then of our Universities exempt from Archie-  
piscopall & Episcopall Iurisdiction) is united and annexed  
as a royll prerogative to the Kings Imperiall Crowne, and to  
be executed by none but by Patent under him : And that  
all your Citations, proesse, Excommunications, Probates of  
Wils, Commissions of Administration &c. ought to be  
made onely in his Majesties name, and sealed with his seale  
(as they were in King Henry the 8. and King Edwards dayes,

wit-

witnesse the Bishops Registers, Proces and Probates of  
 wils in their two raignes , and now are *in your High- Commission*) that so both the Courts and processe  
 migth be <sup>†</sup> knownen to be his Majesties by leaving his <sup>† Matth.</sup>  
<sup>22. 20.</sup> Image, stile and superscription engraven on them , and to <sup>21. Sir</sup>  
 be derived unto you, not by any divine right , but by <sup>John Davis</sup>  
<sup>his Irish</sup> his Princely grace alone , who hath as absolute an Eccle- <sup>Reports.</sup>  
 siasticall Iurisdiction, as any of his royll progenitors enjoyed, <sup>p. 97. 98.</sup>  
 both by the Lawes of God and <sup>a 26. H-</sup> of the Realme : So <sup>8.c.1. 37.</sup>  
 they will inforce your Lordships to acknow- <sup>H. 8.c.17.</sup>  
 ledge, ( unlesse you will renounce your Alegiance to <sup>1.E.6.c.2.</sup>  
 your most gracious Soveraigne , whose meere grace <sup>I. Elix. c.</sup>  
 hath advanced you to what you now are,) that all your <sup>I. 5. Eliz.</sup>  
 Episcopall Iurisdiction, whereby you are distinguisched <sup>Eliz. c. 1.</sup>  
 from, or elevated above any ordinary Presbyters and <sup>\* In case they have by</sup>  
 Ministers , is not from any divine Charter or Com- <sup>Character or Commis-</sup>  
 mission from Christ, but <sup>\* onely in, by, from, and</sup> <sup>sion under</sup>  
<sup>under his Majesty</sup>; and so not *Jure Divino*, as you <sup>bis Ma-</sup>  
 have thus frequently craked and boasted to the world; <sup>jesties Seale</sup>  
 so as you must either now forthwith renounce your <sup>which all of them now want,</sup>  
 Bishoprikes according to your Protestations, or else be <sup>and so are usurpers on his Ma-</sup>  
 guilty of breach of promise ; unlesse you can proove <sup>meere</sup>  
 you enjoy them onely by a divine right , and yet onely <sup>jesties</sup>  
 in, by, from, and under his Majesty , which is a <sup>if</sup>

*Crown and Ecclesiasticall Prerogative in keeping Confistories; Visitations, and Exercising Episcopall Iurisdiction in their owne names, with any Patens or Commission from the King.*

If your Lords to maintaine your divine pretended  
*b Sunday Episcopall Iurisdiction shall flie to b Doctor John  
no Sabbath. Pecklington for ayd ( who by + one of your Domestick  
p. 2 S. 44. Chaplaines approbation ) hath verily published in print,  
+ W. Bray. That you by Gods mercy to our Church , are able lineally to  
quit. Eccles. set downe your Succession in your Episcopall dignity , from  
Brit. Bod. S. Peters Chaire at Rome , to S. Gregory , and from him ,  
wines Con- version. from our first Archbisshop S. Augustine ( though we had  
of Brittanie many d Archbishops before his comming ) our English  
with others , who A apostle ( so the Papists would have him stiled ; though  
irrite of \* Bishop f lewel Fox , and g others , renounce him ) downe-  
King Lu- ward to his G<sup>race</sup> that now sits in his chaire , Primate  
cius and Speedes History . and Metropolitane of all England . I shall then desire  
Booke 6.c. your Lordships and this Doctor to proove.*

First , that S. Peter was a Bishop by divine Insti-  
9.p.73. to tution.

\* Defence of Secondly , that he was Bishop of Rome ? of  
the Apolog. which this Doctor is so impatient , that he breakes out  
part. 5.c. 1. Divis. I. unto b these passionate words , well worthy your Epis-  
people to copall Censure : Whereby + their vanity may ap-  
standing peare , that upon idle ghesses against all antiquity , makes  
Artic. I. Divis. 24. fooles beleeve , that S. Peter w<sup>a</sup>s k<sup>n</sup> never at Rome ; mking the  
f Aet<sup>s</sup> and monum<sup>f</sup>.

2.p.95. to 120. g Sped. Hist. l.6.c. 9. h Page. 43. + See Quest. 1. Object. 6. Answer 2.  
and most of our learned writers , who have affirmed , that Peter was never at Rome much  
lesse Bishop there , upon such grounds as this Doctor cannot answere k Epiphanius. Contr.  
Hereses. l. 1. Hær. 27. col. 88. 89. Eusebius. Eccles. Hist. l. 3. c. 21. Irenaeus. l. 3.  
c. 3. 4. 5. write that both of them were Bishops of Rome at once , and not Peter the sole  
Bishop , and Eusebius writes Paul in the first place before Peter.

*Succession of Bishops and truth of the Latine Churches, as questionable as the Centurists orders.*

Thirdly, Wheter Peter was sole Bishop of Rome, or rather Paul also Bishop as well as hee at the same time, and that by divine institution ? whence it will follow, that there ought to be <sup>two</sup> ~~one~~ <sup>† See Euseb.</sup> Bishops of Rome and so of Canterbury, at the same time, not <sup>Ecef. l. 3.</sup> one alone, <sup>or</sup> <sup>c. 10. 11.</sup> as two severall persons at least to constitute <sup>Serr.</sup> one Bishop?

Fourthly, Whether it will follow from Peters being Bishop of Rome *Iure Divino*, that the Arch-<sup>3</sup> bishops of Canterbury and Yorke ~~must~~ necessarily be Archbis hops Iure divino?

Fifthly, Whether if this Doctrine be true, this Proposition can be denied; that your Lordships being lineally descended from the Church and Popes of Rome, are both the true and genuine sonnes and members of these two ghostly Parents ? If you deny this inference, then you must renounce this divine Title to your Prelacies; if you subscribe unto it ( as I presume you dare not, then all his Majesties loyall subjects ( who have in their *m* oath of allegiance and *m* supremacy, renounced all forraigne Iurisdiction with the *8.c. 10. 1.* Bishops and Church of Rome, abandoned by <sup>Eliz.c. 1.</sup> \* severall <sup>\* See Rastall</sup> *Acts of Parliament,*) must renounce both you, and this *tit. tome.* your Episcopall Iurisdiction to, thus claimed: which since you can no wayes substantially proove to be *Iure Divino*, I hope you will now lay downe your Bishopriches, according to promise, or else be though never worthy faith or credit more in future time.

Nei-

Neither may the seeming strangnes of the thing

\* *Oratio ad it selfe*, deterre you from it, this being no new thing  
250. Epis. for Bis hops to resigne and give over their Bis hoprikes.

*copus, in his life before his workes.* For not to mention, that famous \* *Gregory Nazianzen*, that great Patriarke of Constantinople, or p *Hierax*, Socrates Ec. + *Iohn of Antioch*, with sundry others in the primitive cles. Hist. l. Churche, who either out of conscience or for quietnes sake, S. c. 7. voluntarily renounced or repudiated their Bishoprikes be- p *Isidor.*

*Pelusiota* taking themselves to a more retired private life, wherein Epist. l. 3. they might serve God better. Nor yet to recite the Epist. 223.

+ *Nicophorus Eccles.* History of \* *Ammonius*, who when the Cleargy and Hist. l. 10. people elected him for their Bishop, and urged him to take a Bishopricke upon him, fled away secretly, and cut off his c. 11.

\* *Socr. Scho-* right eare, that the deformity of his body might be a Cano- last l. 4. c. nicall impediment, to his election, and, being yet deemed 18. in the meet to be a Bishop by Timothius the Patriarke, though his Greece 23.

*Niceph. Ec-* Nose and eares had beeene both cut off by reason of his learn- cles. Hist. l. ning and vertues; and the people drauynge him against his 11.c. 37.

*Petrus Ble-* Will to accept that office, heereplied that hee would like- sensis Epist. 23.

Wise cut off his tounge to, which pleased them unlesse they would speedily let him goe.

Nor yet to remember + *Socrates Eccl. Hist.* + *Euagrius the Philosopher*, who when he was constrained

l. 4. c. 18. to accept a Bishopricke by *Theophilus Alexandrinus*, renoun- N. cles. l. ned his Ministerie rather then hee would accept it, such a

\* *Nicephori* dangerous and ill office did hee then repute it, and many Gregor. good men else, who as *Nicephorus* records, refused aun- H. Rom. tiently to accept thereof, though nothing so dangerous l. 3. c. 1. 2.

f. 9. Cent. and pernicious an office, then as now. Or *Nicephorus Magd.* 13. \*

*Blemmides*, who being elected Patriarch of Constanti- Col. 982.

u. Cent. nople absolutely refused to accept it upon any termes: Magd. 10. Or u. *Werinbaldus* unanimously elected Bishop of Spier Col. 599.

Who

who could be no meanes be induced to embrace it: Or<sup>\*</sup> Cent.  
 \* Theophilus Archdeacon of Adaina, who being chosen Magd. 6.  
 Bishop of that See, refused to receive it, and being forced Col. 644.  
 both by the Ministers and people to take it against his will, Nicob.  
 relinquished it shortly after though in an idle manner. Greg. Hist.  
 Rom. l. 4.2.  
 I find it recorded of † Arsenius, Germanus, Paulus<sup>1. f. 11. 13.</sup>  
 Cyprus, Iosephus, Beccus, Gregorius Cyprus, Athanasius,<sup>14. l. 5. fol.</sup>  
 John, Ioannes Glicis, Antonius Stadites, Cosmas, and Theo-<sup>16. l. 6. f.</sup>  
 dosius, all Patriarkes of Constantinople: as likewise of<sup>20. 21. 22.</sup>  
 \* Gildenutus Bishop of Malden, Vlfranius Bishop of<sup>24. l. 7. f.</sup>  
 Sheff<sup>le</sup> sennes, Arnulphus, Bishop of Metz, Addo Bishop of Lyons, Magd. 8.  
 Victorbus Bishop of Ratisbon, Herigerus Bishop of Menz<sup>Col. 669.</sup>  
 Michael Bishop of Ephesus, Adeiberus Bishop of Wirtten-<sup>672. Cen.</sup>  
 burg. Michael Opites, Patriarch of Athens, Desiderius,<sup>11. Col.</sup>  
 Bishop of Flaunder, Bruno the third, Eibop of Cole<sup>Cent. 12.</sup>  
 Vlricus the second Bishop of Constance, Walther Bishop of<sup>Col. 1340.</sup>  
 Augusta, Gerhardus Bishop of Herbipolis, Vlricus Bishop of<sup>Col. 932.</sup>  
 Rhesia, Brincingus Bishop of Hildesheim, Conrade the se-<sup>†</sup> Vincentius  
 cond Bishop of Lubecke. Adam Bishop of Morini in Flaun-<sup>Spec. Hist.</sup>  
 ders, Christianus the second Bishop of Melk, Sekorth<sup>1. 24. c. 25.</sup>  
 Bishop of Augusta, Everhardus Bishop of Rhemes, Vl-<sup>Cent. Magd.</sup>  
 ricus Bishop of Salzburg, Conradus Bishop of Hildes-<sup>7. Col. 502.</sup> Rheims  
 heim, Conradus Bishop of Halberstat, Ludolphus Bishop of<sup>507. 508.</sup> Saltzbr.  
 the same See, Ganterus Bishop of Magdeburge? Iosia Odol-<sup>Cent. 8. Col.</sup>  
 plus, Archbishop of Upsilon in Svealand, with sundry other<sup>763. 786.</sup>  
 Patriarkes, Archbishops and Bishops, many of them<sup>Cent. 10.</sup>  
 by reason of age or sicknesse, others out of discontent, others<sup>Col. 586.</sup> - suet  
 Col. 515.  
 12. Col.  
 1387.  
 1458. 1468. 1484. 1486. 1491. 1519. 1530. 1544. Cen. 13. Col. 1042.  
 1052. 1057. 1062. 1078. 1092. 1093. 1094. 1102. 1146.

\* Godwine *out of a desire of peace, quietnesse, and ease from unnecessary Catalogue. cares, and troubles, others of them meerly out of conscience of Bishops of the unlawfulnesse, danger, hurt, and sinnes accompanying the very office of Bishops as then it is, and yet is used,*)

1615. p. 70. 113. have voluntarily renounced, refiȝed, relinquished,  
118. 120. their Patriarkships, Archbischoprikes, and Bishoprikes,  
188. 192. 219. 305. and betooke themselves to a more retired, religious,  
306. 313. quiet, private, godly life, wherein they might serve  
318. 323. God better and shewe those manifold occasions of e-  
336. 353. 397. 413. vill and temptations unto which their Episcopall fun-  
414. 437. ction would exp̄esse them both <sup>to the</sup> hazard of their  
438. 446. Soules.  
447. 456.

477. 487. If these many forraigne examples, will no wayes moove  
504. 508. your Lordships as seeming over strange, we have many  
532. 536. 543. 559. pregnant Domestique presidents of like nature, which may  
565. 567. persuade you, to make good your promise and induce you  
581. 596. to an imitation of them. For I find that \* Robert Geme-

629. 631. tiensis, S. Edmund, Boniface, and Robert Kylwar-  
632. 635. " by Archbishops of Canterbury; Richard Beaueyes,  
636. 654. " and William de Sancta Maria Bishops of London, John  
655. 675. Bokingham, and Philip Ripingdon, Bishops of Lin-  
676. colne, Richard Peche, and Roger de Weseham

Bishops of Coventre, and Lichfeild, Herman  
Bishop of Sherborne, Shaxton Bishop of Sabisbury,  
and Mo-

numents " William Warwest, John Voysy, and Miles Coverdale

p. 1578. " (who being deprived in Queene Maries time, cared

His 2.3. " not to returne to his Bishoprike in Queene Eliza-

and 4. Ser- " beths, settling himselfe in London and there leading a

mons be- fore King " private life as an ordinary Minister) Bishops of Exe-

Edward. " ter, John Carpenter and Master Hugh Latimer,

Bishops of Worcester (the later of whom † I skipped

for

for joy when hee had cast off his Rochet , for that hee  
 was eased of so heavy a burthen , and blessed God that  
 he had given him grace to make himselfe a Quondam  
 Bishop ; ) Ralfe de Maydestan Bishop of Hereford .  
 Putta , Quickhelmus , and Haymo Bishops of Ro-  
 chester , (the first of them becoming a Schoolemaster ,  
 spent the residue of his dayes in that kinde of life , and  
 could never abide to heare of returning to his Bishop-  
 rike ; ) Dubricius Bishop of Carleon , Sulghein Bishop  
 of S. Davids , Iohn Hunden , Bishop of Landaffe , Ca-  
 ducanus Bishop of Bangor , Elguenfis Bishop of S. .  
 Assaph , Colman , S. Cuthbert , Egelrit and Nicholas  
 de Farnham Bishops of Lindesfarne and Durham ,  
 ( the later of whom first of all twise refused and then  
 at last resigned his Bishoprike out of conscience )  
 Paulinus de Leedes ( who peremptorily refused out  
 of conscience to accept the Bishoprike of Carlile  
 though thereunto elected , and earnestly intreated by  
 King Henry the second to accept the place , who offert  
 him 300. Markes yearly revenue for the increase  
 of his living there , as did Sylvester de Everdon for a  
 time to , ) Walter Malcleike Bishop of Carlile ;  
 Cedda , Coena alias Albert Athelwold , Thurstan ,  
 William Wickwane Archbishops of Yorke , who all  
 voluntarily , ( most out of conscience , some out of  
 choller , others for their ease , some for their age ,  
 others for other causes , best knownen to themselves )  
 resigned both these their Archbishops and Bishop-  
 rikes , being so many domesticke presidents *to your*  
*Lordships* ( *who have long since given over the maine part*  
*of your Episcopall function preaching ,* ) now to doe the like ,

according to your joint and severall Promises, in case you  
*t. Epist. 2.* cannot proove your Archiepiscopall and Episcopall Jurisdi-  
*83. 85. in Tit. I. Phil. 2. tions Iure divino, and give a satisfactory Answer to  
*I. & I.* these few papers, which I presume you can never doe; since  
*Tim. 3.*  
*u. In Eph. 2.* not onely *t. Hieron, u. Ambrose, x. Chrysostom, y. Au-*  
*4. & I.* *gustine, z. Sedulius, Remigius, Primasius, Theo-*  
*Tim. 3.* *doret, Haynae, Beda, Rabanus Maurus, Theophi-*  
*x. Rom. 1.* *in Phil. 2.* *laet, a. Isidor Hispalensis, b. Alcuminus, c. Oecume-*  
*Hom. 11. in nius, d. Gratian, the Councells of Carthago 4. Conc.*  
*1. Tim. 3.* *22. to 26. of Aquisgian c. 8. 10. 11. e. Iuo Camo-*  
*Hom. 2. in Tit. I.* *tensis, f. Peter Lombard, g. Bruno and h. other an-*  
*y. Ep. 19.* *cient, but even Anselme Archbisshop of Canterbury,*  
*83. 85.* *Richard Archbisshop of Ardmagh, all the Archbisshops,*  
*Quæst. ex utroq. sim.* *Bishops and Cleargy of England in 37. H. 8. in their*  
*pert. 100.* *Institution of a Christen man chapter of Orders sub-*  
*101.* *scribed with all their names, Stokesly Bishop of Lon-*  
*z. In Phil.* *scribed with all their names, Stokesly Bishop of Lon-*  
*1. I. Tit.* *don, Tonstall Bishop of Durham, Reginald Peacocke*  
*1. 5. 7. I.* *Bishop of Chichester, Bishop Hooper, Bishop La-*  
*Tim. c. 3.* *timer, Bishop Iewel, Bishop Alley, but even Arch-*  
*& 4. Adi.* *bishop Whitgift himselfe and Bishop Bridges, to o-*  
*17. 28.* *mit Wickliffe, Swinderby, Walter Brute, S. John*  
*a. Ori. 1. 7.* *Oldcastle, Master John Lambert, Master John Brad-*  
*c. 5. De* *ford, and other our Martyrs, Master Thomas Bea-*  
*Ecclesiast.* *Officij. l.* *con, Master John Fox, Master Alexander Novell,*  
*2. c. 7.*  
*b. De divinis officiis l. 2. c. 35. 36.* *c. In Adi. 15. & 20. I. Tim. 3. Phil. 1. I. Tit. I. 5. 7.*  
*d. Distinct. 80. 93. Causa. 2. Qu. 7.* *e. Decretal. pars 5. c. 58. 59. 72. 107. 143. 144.*  
*f. Sent. I. 4. Distinct. 24.* *g. In Phil. I. Tit. I. & I. Tim. 3.* *h. Amalarium Fortunatus.*  
*de Eccles. officij. l. 2. c. 13. Basilius Magnus, in c. 3. Isaye. Nazianzen. Orat. 9. 13. 15.*  
*21. 28.**

Doctor Whitaker, Doctor Humfry, Doctor Willet, " \* Quoted  
 Doctor Agray, Doctor Taylor, Doctor Ames, " by Gerſo-  
 Doctor Raynolds, Doctor Fulke, and others in \* their  
 authorized writings printed here in England cum pri-  
 vilegio, and publike allowance, with the forecited sta-  
 tutes of our Realme, and all the Bishops Patents in  
 the Raigne of King Edward the 6. in expreſe termes,  
 conclude your Archiepiscopall, and Episcopall Iuris-  
 diction to, over other Ministers, to be a meere hu-  
 maine invention long after the Apostles time, to pre-  
 vent, ( or rather as the event hath ever ſince prooved, to  
 engender, foment, & occation) all ſchismes factions, errors  
 and disorders in the Church; when as Christ himſelfe  
 and his Apostles ſince, ordained a Parity, an equali-  
 ty both among his Apostles and Ministers, and ever in-  
 ſtituted many Bif hops, elders over every particular  
 Church, but never any one Bishop or Minister over  
 many, as the best meanes to preserve unity and roote  
 out finnes, occaſioned onely by the pride, ambitious  
 couvetousneſſe, power, and Tyranny of domineering  
 Prelates. Thus craving pardon for my boldneſſe in pref-  
 ſing your Lordships, like two honest plaine dealing men, to  
 make good your words, that ſo we may once againe become  
 fellow-brehren, and walke hand in hand together like e-  
 qualſ, without that infinite Lordly diſtance, which is now  
 betwee[n] us. I take my leave and rest.

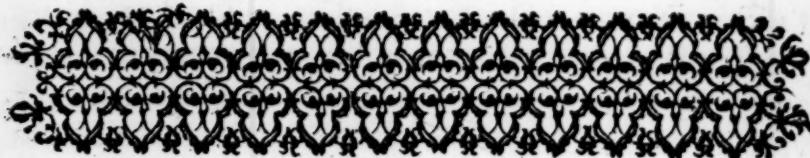
*Your Lordships faſthfull Monitor*

A. B. C.

C. 3

A.

17;c.4,14,  
 Iam.5,14,  
 m See Bp.  
 Jewels De-  
 fence of the  
 Apologie.  
 part.2, c.3,  
 Divis.5, an  
 excellent  
 place for this  
 purpose.



## A briefe Exhortation to the Archbishops and Bishops of England in respect of the present Pestilence.

*a Bishop Whites  
Title to his  
Treatise of  
the Sabbath-  
day.*

*b Math.*

*23,8,9,* *earth, the inhabitants of the world will learne righteousness:*  
*10,11,c.* *and who knowes, whither your Lordships, (as proper-*  
*20,25,26,* *ly inhabitants, if not servants and louers to, of the world,*  
*Iam. 3, 1,* *1, Pet. 5,3, as any of what ever profession, though you c should not*  
*c 1, John 2, be so )* *may not now in this time of Pestilence , when*  
*15,16,17,* *Gods Judgements are everywhere so rife among us,*  
*John. 17,* *14,15,16, learne righteousnesse as well as others , (if you thinke not*  
*Math. 6.* *your selves to wise to learne , to old to be instructed,) if any man will but take the paines to teach you.*

*24,2, Tim.* *Hearken therefore , I beseech you , as you tender , either the preservation of your lives in this time of mortality , or the salvation of your soules*

*in*



**Y L O R D S,** ( for so you stile  
*a yourselves , and will be intiteled by*  
all men, notwithstanding the *b Lords*  
*owne inhibition to the contrary,) the Pro-*  
*phet Isay. c. 26. 9. hath informed me;*  
*that when Gods Judgements are on the*

*earth, the inhabitants of the world will learne righteousness:*  
*and who knowes, whither your Lordships, (as proper-*  
*ly inhabitants, if not servants and louers to, of the world,*  
*1, Pet. 5,3, as any of what ever profession, though you c should not*  
*c 1, John 2, be so )* *may not now in this time of Pestilence , when*  
*15,16,17,* *Gods Judgements are everywhere so rife among us,*  
*John. 17,* *14,15,16, learne righteousnesse as well as others , (if you thinke not*  
*Math. 6.* *your selves to wise to learne , to old to be instructed,) if any man will but take the paines to teach you.*  
*Hearken therefore , I beseech you , as you tender , either the preservation of your lives in this time of mortality , or the salvation of your soules*

in the great day of Iudgement ; or the lives and soules  
of his Majesties Subjects, committed to your pastorall  
charge , to a short lecture , ( no wayes overburthen  
some to your memories, ) which I shall here read unto  
you for your good , if you please either so to interpret  
it , or come with a sincere conscience for to heare it .  
It may be that in regard of your sacred Episcopall Or-  
der , you conceit your selves altogether plague-free ,  
and as wholly exempt from divine , as you now strive  
to be from temporall Iurisdiction ; (which makes you  
neither to dread the plague , which hath seised upon  
*\* sundry Kings and laid them in the dust ,*) nor as yet any  
way to endeavour by fasting and prayer , to prevent ei-  
ther it , or that famine likely to accompanie it . But to  
instruct you , how you are still but men , ( and so expo-  
sed to all those mortall sicknesses which continually  
assault the crazy fortresses of our *d earthly Tabernacles ,*  
*Non obstante*, your Rochets , Miters , Crosiers , and all  
other your Episcopall harnesse , ) give me leave in a  
word or two to acquaint you ; That *† Pelagius the se-*  
*cond* ( though a Pope and Bishop of Rome ) notwithstanding  
his Pontificall Robes , Exorcismes , Pompe and  
Charmes , was both seised upon and devoured of this im-  
partiall disease , Anno Dom . 591 . as *Platina , Onuphrius ,*  
*Anastatius , Stella , Fasciculus Temporum , Balaeus , Luit-*  
*prandius , Vitelius ,* and others testify in his life : which  
Plague ( as *e Petrus Blesensis Archideacon of Bath , re-*  
*cords ,* ) was sent by God as a just Judgement upon the Ro-  
mans and Italians , for giving themselves to drinking , *e Sermo*  
*feasting , D A V N C I N G , sports and Pastimes , even on Ea-*  
*ster day , and other following Holy-dayes , after their parti-*  
*cipation*

*\*Theodosius  
the second  
an Emperour  
and sundry  
Kings, as  
Kinredus,  
Offa,  
( whom Pla-  
tina in the  
life of Pope  
Constanti-  
nus records,  
to have both  
died of the  
Plague at  
Rome ) with  
many other  
died of the  
Plague .*

*d2 Cor. 5, 1.  
† Mathew  
Westmin-  
ster. An.  
591, p.  
231.  
e Sermo  
tania Ma-  
jori.*

cipation of the blessed Sacrament of Christ's body and blood, (many of them being consumed and dying of the plague in the very midst of their sports, mirth, ales and pastimes,) and on this Pope himselfe for not restraining them from this profaneness. A president which shoulde make your Lordships feare and tremble, this present Plague beginning here on Easterweeke last, as that Plague then did; no doubt for the selfesame prophanation of Gods owne day and Sacraments, with those abuses, sports, finnes, pastimes for which they then were plagued; which your Lordships, have not onely, not restrained, but countenanced, patronized, and propagated all you could,

- \* Cent. Magd. 6. Col. 7, 31. Ibid. 137, Cent. 10. Col. 575. Cent. 12. Col. 1454. Ibid. 1466. Ibid. 1488. Ibid. 1489. Cent. 12, 1492. and 1493. Col. 1512. col. 1533. \* Grimstons Imperiall History.p. 490. f Fox Acts and Monu- ments.p. 632.
- this Pope going not so farre, *Cantinus Bishop of Avernum*, *Cato* his Successor in the same See, *Rupertus Bishop of Trieris*, *Hermannus Bishop of Verdanium*, *Rainold Bishop of Colen*, *Conrade Bishop of Augusta*, *Walricus Bishop of Spiers*, *Ruggerus Bishop of Heribopolis and Sigfridus* of the same, *Eberhardus Bishop of Ratisbon*, *Gerion Bishop of Halberstat*; all died of the plague. \* In the great Plague that happened in the Emperor Frederike Barbarossa and his armie in Italy, many Germane Prelates and some German Princes which came with him died of the Pestilence; neither their consecration, nor their function being any antidote against this disease. In the great Council of Basil. Anno 1431. (to name no more forraigne examples) *Lodovicus Patriarke of Aquileia*, the Bishops of Ebron, Lubecke, Constance, and others, died of the Plague; *Eneas Silvius* himselfe (afterwards Pope) being there stricken with this disease, whereof bee lay three dayes together at the point of death, all men despairing of his life, but yet by Gods helpe escaped. If any of your Lordships should

should thinke these forraigne Presidents proove not,  
 that any English Prelates are obnoxious to the selfe  
 same disease; to rectify this mistake, I shall present you  
 with some domesticke examples , worthy your most  
 serious consideration. <sup>g</sup> Ann. Dom. 664. on the 26. day <sup>h</sup> Godwin.  
 of October. Ceadda the second Bishop of London, <sup>i</sup> Catalogue of  
 the Monkes of his new erected Monasterie at Lessinghen, <sup>j</sup> English  
 Bishops  
 were taken away with the Plague. The very next yeare <sup>k</sup> Godwin.  
 following <sup>l</sup> Anno 665. Tuda the fourth Bishop of Durkam <sup>m</sup> 195.  
 died of the Pestilence. <sup>n</sup> Anno 1258. Fulco Basset the 45. <sup>o</sup> Ibid.  
 Bishop of London, was smitten to death with the same fatal <sup>p</sup> 198.  
 disease. <sup>q</sup> Michael Northbrooke his Successor the 57. <sup>r</sup> See  
 Bishop of London Anno 1361. perished of the Plague; and <sup>s</sup> Grafton.  
 the same yeare, Reginald Brian Bishop of S. Davids, being <sup>t</sup> Godwin.  
 translated to Ely, deceased of the Plague before his transla- <sup>u</sup> Ibid.  
 tion could be perfected. And to cite no \* more in so plaine <sup>v</sup> 164.  
 a case. <sup>w</sup> Anno 1500. Thomas Langton Bishop of Win- <sup>x</sup> Antiquit.  
 chester, then Archbishop of Canterbury elect but not en- <sup>y</sup> Eccles. Brit.  
 stalled, and Thomas Rotheram Archbishop of Yorke, were <sup>z</sup> p. 345.  
 both in the selfe same yeare sweeped away together with this  
 pestilentiall disease. These severall Presidents, to omit  
 all others, may be a good Memento and Monition to  
 your Lordships ( being Bishops and Archbishops ) to  
 put you in minde, both of your mortality in generall  
 (which most feare you seldome seriously consider off,  
 being so over-much taken up with \* secular employ- <sup>aa</sup> Nemo po-  
 test diobus  
 Dominis ser-  
 vire, Deo &  
 Mammonæ.  
 Si te curiae,  
 & maxime  
 scaccarij la-  
 byrinthi im-  
 mersis,  
 magna spiri-  
 tualis exer-  
 citij d'spendia patieris. Quid tibi ad Fiscales redditus, ut, vel horula brevi curam post-  
 habeas anima um? Nunquid christus te ad Telonium elegit? Matthæus semel inde sum' tus,  
 denuò ad ipsum non redit. Non sis ergo in turba eorum qui secularia spiritualibus  
 ante oculi, glutientes Canelum, culicem liquantes. Ec. Petrus Blesensis De Instit. Episc.  
 Tractatus.

ments, not compatible with your spirituall functions,) & that you though Bis hops are subject to this disease, this stroke of God as well as others, as these your Predecessors: & therfore should now at length, after so many weeekes delay, endeavour to appease Gods wrath and cease this plague begun among us, (which every day spreads it selfe more and more) by publike fasting; prayer, preaching and humiliation *the remedy*, not one-

*m Num. 6. ly m prescribed in Scripture by God himselfe, but like-  
25. 6. Joel. wise by the whole Church and State of England in the two  
1.14. 15. last great plagues both in 1. Iacobi, and in the first yeare of  
16.c.2.12. our present Soveraignes raigne, as the severall Bookes of  
13.14. Isay 22.12. common prayer and order of fasting, then publis hed by these  
13.14. noble Princes speciall commaund, yet testifie on record:  
Zeph.2.1. 2. both of these bookees joynly confessing and bewayling, that  
among other sinnes occasioning these two dreadfull man-  
eating Pestis, this was not the least; That the <sup>†</sup> S A B-  
B A T H D A Y, Was not kept holy, but prophaned; and  
therfore no wonder that these plagues breake in upon us. And*

*may not your Lordships and the whole Kingdome justly feare, that this very Sinne of Sabbath-breaking,  
and prophaning Gods owne sacred day by sports,  
WAKES, M A Y G A M E S, D A V N C I N G,  
drunkennesse, chambering, wantonnesse, idlenesse,  
travelling, unnecessary labor and the like, which*

*† Of the time and place of: prayer, and against dis-  
obedience and willfull Rebellion part. 3.* hath been one maine cause of this present Pest, which beginnes thus freshly to destroy us? It being most apparant to our shame, (and I feare to all our smart) that the Lords-day Sabbath, (for so our owne <sup>†</sup> Homilies ten times stiled

\* Doctor

\* Doctor Pocklington, or Doctor Boundes Booke Anno 1595. \* Sunday no  
 When q Doctor Heylyn fables ; that the Lords day was first Sabbath p.  
 anabaptized a Sabbath day and Christned with this name 6.20. 21.  
 by some Jewish God father, to overthrowe the Liturgie and <sup>q Hist. of the</sup>  
 discipline of the Church of England, who yet gave it this part. 2.c.8.  
 Title long before these ignorant Doctors dreame,  
 both in her Homilies and approoved writers works,) )  
 hath of late beene more generally, publikely, auda-  
 ciously prophaned in most places of the Realme by  
 the fore named Pastimes, abuses and disorders, then  
 beforethose two sweeping plagues, not onely in point  
 of practise, which is ill ; but even in point of Doctrine,  
 which is worse; many late authorized † Histories, Treas- † Bishop  
 tises and Discourses of the Sabbath ; not fearing publikely White,  
 to maintaine the Lawfullnesse of dauncing, morrises, Doctor Hey-  
 maygames, dedication Feastes, pastimes, sports and ordinary Pocklington,  
 labor even in Gods owne day, as the Doctrine of the Church Doctor  
 of England; when as acute Master John Sprint, in his pro- Primrose,  
 position for the Christian Sabbath day, printed by Christopher  
 London, 1607. p. 4. (newly reprinted) and learned Dow, Ed-  
 Doctor John White in his † way to the true Church, s. +Sest. 38.n.  
 times printed by Authority (yea sett forth and defended by 1. p. 111. )  
 Doctor Francis White now Bishop of Ely,) expressly brand Digref. 46.  
 it, not onely as a Popish and Heathenish practise, but like- Sect. 43. n.  
 wise as a point of Popish religion, which directly tends to 6. p. 165.  
 the maintenance of open sinne and liberty of life, and ex-  
 pressly allowes most palpable wickednesse, directly tending to  
 the desolation of publike governement and private honesty; \* In quar-  
 being that which hath made the Papists the most notorious tum Prece-  
 Sabbath-breakers that live, \* Zanchius, and † Muscu- ptum.  
 lus also branding this very Doctrine of liberty they now teach † In Ioam.  
 c.7.

and the practise of to, as Topish and all the Bishops, Clergy, King, Lords, Commons, and Parliament of England in King Henry the 8. his raigne, condemning it in \* two severall booke, as meerly Iewish ; to checke the dotage of those Nowell Doctors who desfile the strict sanctification

\* *Institution of the Lords day by abstinence from dauncing, sports, and man, and a pastimes, Iudaizing; when as that they plead for, is truly Necessary such.* This grosse prophanation therefore of the Erudition *Lords day both in Doctrine and practise, y aggravation on theted with the late suspending, silencing, excommunicating, purifying Com-sevaning, vexing, persecuting, depriving, crushing of many mandement. learned, painfull, godly conscientable Ministers, both against y 2. Chron. 36.15. 16. all the Rules of Canon Law, Common Law, Statute Law, 17. 1. Thes. conscience, reason, piety, charity, justice, and the Presidents 2.14, 15. 16. of all former ages, meerly for refusing out of conscience upon their Episcopall Mandates, to have any hand or finger in acting, in proclaiming any thing which might animate their people to this pestiferous sinne, (punished within these three yeares with many*

<sup>#See A Di-</sup> memorable † particular judgements of God, immediate executed from heaven;) hath no doubt so farre provoked our most gracious God, that now he can hold *z off his hands no longer from smiting us*, with his dreadfull Judgements, which some of us have allready felt, and most of us now feare: who questionlesse will never take off his Pests and Judgements from us, till your Lordships shall take off your most unjust Suspensions and censures from those who have thus suffered in his quarrell, and all of us repented of this our crying sinne of prophaning Gods owne sacred day, both in point of Doctrine and practise : An abomination

nation never more rife in any then this our present  
 age, by reason of your Lordships patronizing propa-  
 gating and defending of it, in such a publike, shameles,  
 violent maner, as no former age can ever paralell, to  
 Gods dishonor, your owne eternall infamie, and the  
 fitting of your selves, and this whole Kingdome for  
 truly those publike judgements, (not onely of a late extra-  
 ordinary cold winter, and two successsive drie sum-  
 mers, which threaten a famine of bread to recom-  
 pence that *a Famine of Gods word* that you have lately *a Amos. 8.*  
 caused, to omitt all other miseries which we suffer,) but <sup>11.</sup>  
 likewise of that plague which is now dispersed: In the  
 pulling downe whereof, as your Lordships have had,  
 nodoubt, a deeper hand then others, so you have great  
 cause to feare, you shall feele the irresistible morti-  
 ferous stroke thereof, as much, or more then others.  
 The Plague, you well know, *is Gods owne Arrow Psal.*  
*91. 5. who ordaineth his arrowes against the Persecutors.*  
*Psal. 7. 13. And are not some at least of your Lord-*  
*ships such. It is Gods owne hand, 2. Sam. 24. 14. 15.*  
*Ier. 21. 6. Now Gods hand shall finde out all his Enemies,*  
*his right hand shall finde out those that hate him, Psal. 21.*  
 8. And are not many of your Lordships in that num-  
 ber? It is, *Gods owne brandished sword. Psal. 8. 6.* And  
 whom doth God wound and slay therewith but the <sup>†</sup> head <sup>#Psf. 68. 21.</sup>  
*of his Enemies, and the hayry scalpe of those who goe on still* <sup>Deut. 32.</sup>  
*in their trespasses?* And are not to many of your Lord-  
 ships such; who even now in the very midst of Gods  
 Iudgements; proceed on still in your malicious, vio-  
 lent, implacable hatred, enemies and persecutions  
 against Gods faithfull Ministers, Saints, and the very

power of holinesse; in your Lordly Pompe , ambition, avarice, pride, envy, arrogance, cruelty, oppression , injustice , luxury , secularitie , suppression of preaching, prayer, fasting , Communion of Saints , and what ever favours of piety; and in profaning of Gods owne sacred day, both in your doctrine & practise; which is seldome

<sup># In Ps. 92.</sup> worse solemnized, or more prophaned as <sup>#</sup> Master Bucer  
<sup>d Ps 2. 9.</sup> long since observed , *Quam in ipsis Episcoporum aulis,*

<sup>xo. 11, 12.</sup> *then in Bishops owne Pallaces*, where neither Lord, nor Chaplaine, nor servant, make any great conscience of prophaninge it sundrie wayes , to give the better example of piety and holinesse unto others. How then <sup>f</sup> being heavy laden with these many sinnes , and having the prayers , the cries , the clamours , the teares, the fighes and groanes of all Gods people against you, if not of the whole Kingdome to , the dayly imprecations of many distressed Ministers, people , whom you have most injuriously and inhumanely handled without any lawfull cause , ) can you but feare Gods vengeance and expect his plagues , to sweepe such Clods of sinne and mischiefe , such Pests and Prodigies as

<sup>\* Animabu</sup>s you are , cleane away ? <sup>d</sup> Bewise now therefore O yee Prelatus es, Kings, (for such are you now become by giving ab-  
mon corporis. nihil Prelato solute Lawes , and prescribing what Ceremonies , Ar-  
commune est ticles, Rites , Oathes and Novelties you please , even  
sum Pilato. in your owne names and rights alone , unto his Ma-  
Petrus Ble-  
senfis Tract. jesties people , and executing all Lordly , Kingly So-  
de Institut. veraignity and Dominion over \* mens bodies , and  
Episcopi, Io-  
annii Wigor- estates as well as soules , contrary to your Saviours expresse  
mensi Episc. Inhibition. Math. 20. 25. 26.) be learned O yee Judges of  
dicatus. the earth : ( for such are you now in many temporall  
Courts,

Courts, and would be gladly such in more, in stead of being preaching Bishops in our Pulpits and Pastors of mens soules : *Serve the Lord in feare* (for that is in truth your duty, not to be Lords your selves, or reverenced and served with feare as Lords are wont to be : ) and *rejoyce unto him* (not with Organes, Choristers, Pipes, and Daunces, but) *with trembling kisse the sonne* (whom you have hitherto buffeted + persecuted in his faithfull Ministers and Servants) least he be angry, and ye perish <sup>+ Adg. 9.4.</sup> <sub>5.</sub>  
*in the way, even now when his wrath is kinded but a little,* and his plagues but newly kinded ; least if ye refuse to turne from all your former sinnes and wickednesse, hee begin at last to bruise you with this his rod of Iron, and dash you in peeces like a Potters vessell, and there be \* none <sup>\* Psal. 7.1.</sup> to deliver you from this his raging fury. Remember I g Nabum. beseech you that of the Prophet Nahum <sup>g</sup> God is jea- <sup>1.2.</sup> lous, and the Lord revengeth, the Lord revengeth, and is <sup>b Rom. 9.22.</sup> furious ; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. And though he hath a long time <sup>b</sup> suffered you with much patience (as he doth other vessels of wrath fitterd to destruction,) to spoyle, oppresse and deale treacherously with his people ; yet consider now, that the times are drawing neare where-<sup>+ Isay. 33.</sup> in you may be recompenced with the like usage ; as <sup>i. V. a. b.</sup> the Prophet Isai threatens. <sup>t</sup> *Wo to thee that spoylest and qui presideat homi-* thou that wast not spoyled, and dealest treacherously and <sup>dent, homi-</sup> <sup>nibus, nisi eis</sup> they dealt not treacherously with thee : *When thou shalt presideat* cease to spoyle, thou shalt be spoyled, and when thou shalt <sup>Dem. Petrus Blesensis. de</sup> make an end to deale treacherously, they shall deale <sup>Instit. Epis.</sup> treacherously with thee. Wherefore my Lords <sup>k</sup> breake <sup>cops</sup> Tractat. of your sinnes and finnfull proceedings by sincere and <sup>k Dan.</sup> timely <sub>4.27.</sub>

¶ Acts 20. timely *repentance*, and of Lyons, Beares, ¶ *Wolves*,  
 29. Fre- Thieves, and Robbers, (which many Bishops have  
 quens est in- degenerated into) become \* *Lambes and Shepheards*  
 ter Episcopos aliquem in- to Gods people; and now at last, m as the Elect of God  
 venire, qui holy and beloved, put on bowels of mercies, kindnesse,  
 primum sue humblenesse of minde, meeknesse, long suffering, forbearinge  
 promotionis animam de- and forgiving all those against whom you have any quarrell,  
 dicet sancti even as Christ forgave you so also doe ye. And above all  
 tati; cumque in sua novi- things, put on Charity, which is the bond of perfectnesse  
 tatesit factus and lett the peace of God rule in your hearts, to which you are  
 agnus, inve- also called in one body; and let the word of God dwelle richly  
 teratus ali- quot dierum, in you, in all wisedome &c. And if you will divert this  
 fit rapacissi- Pest either from your selves or others, then presently  
 mus Lupus.  
 Petrus Ble- + beginne to turne to the Lord with all your hearts, Will  
 jensis De In- fasting, weeping, and with mourning, sanctify a fast cal-  
 stit. Episcop. a solemn assembly gather the Elders, &c. (and not by  
 Tractatus.  
 \* Isay. 11. proxy but in proper person, if ever you will either be  
 6.7. reputed the Preists or Ministers of the Lord,) Weep  
 mCol. 3.12. betweene Porch and the Altar, and say Spare thy people o  
 13.14.15.  
 ¶ Joel. 2.12. Lord &c. give not thine heritage to reproach. Alas for the  
 13.14.15. day of the Lord is at hand, and as a destruction from the All-  
 14.15.16.  
 \* Isay. 58.4. mighty shall it come, and who shall escape it? And that your  
 19.14. fast may be acceptable, beware that it be not \* a fast  
 for strife and debate, to smite with the fist of wickednesse,  
 or to make your voyce to be heard on high, beware least it be  
 only a hanging downe of your heads, like a bulrish and affli-  
 eting of your soules onely for a day. But let it be that true  
 fast, which God hath chosen, to loose the bands of wicked-  
 nesse, to let the oppressed goe free, to undo the heavy bur-  
 thens (which you have lately layd on Ministers and  
 people) and to breake of every yoke, (wherewith you like

Lordly

Lordly + Barons have clogged the Consciences (yea  
 and bodies) of Gods servants, and brought them into <sup>† Quidam</sup>  
 a miserable bondage and captivity under you, as if <sup>Episcopi Re-</sup>  
 they were your vassals, not Brethren: ) to breake your fidentias &  
 bread to the hungry, to bring the poore that are cast out, <sup>gum muni-</sup>  
 ( yea the poore Ministers and Christians you have eleemosinas  
 most unchristianly cast out of their livings, houses and <sup>antiquorum,</sup>  
 Gods house it selfe, throwne into your nasty prisons, <sup>abuso Baro-</sup>  
 where they must still be detained, when others are set <sup>lia & locant Et</sup>  
 free) to your houses, (yea to their owne houses, livings <sup>turpissimae</sup>  
 and Gods house againe,) to cloath the naked, to draw out <sup>servitutis &</sup>  
 your soule to the hungry, to satisfie the afflicted soule; to <sup>seipso Baro-</sup>  
 turne away your feet from the Sabbath from doing your <sup>nes appellat,</sup>  
 pleasure on Gods holy day; to call the Sabbath a delight, the <sup>illius querule-</sup>  
 holy of the Lord honourable, to honor God alone therein, not regnauerunt  
 doing your owne wayes, not finding your owne pleasure, <sup>& non ex</sup>  
 nor speaking your owne words. If thus you now fast and <sup>me. Principes</sup>  
 doe, peradventure you may be spared in this day of the <sup>exstiterunt</sup>  
 Lords great wrath, and God will make our health to spring <sup>Ego non</sup>  
 forth speedily. But if you forbear to doe it, and pro- <sup>cognovi. Sci-</sup>  
 ceed on as you have done, be sure p that God will visit <sup>as te assump-</sup>  
 you for these things, and that his soules shall be avenged on <sup>Baronis. Cer-</sup>  
 such a Nation as you are. He will no doubt q bring evill <sup>te Joseph in</sup>  
 upon you, and you shall not be able to escape, in this yeare <sup>Aegypto Pa-</sup>  
 both of yours and his visitation: in which as you have <sup>trem sum</sup>  
 most strangely visited others, thrusting many of Gods <sup>& frates</sup>  
 best and painefullest Ministers from their Ministry in <sup>instruxit, ut</sup>  
 sundry places, upon meere new fancies and Articles of <sup>dicerent Pba-</sup>  
 your owne, against Law and justice; so God the su- <sup>raoni, viri</sup>  
 preame Visitor, will in his justice visit you, in one <sup>Pastores su-</sup>  
 Baronis. p Ier. 5.9. q Ier. 11.11.23. Petrus Blesensis Tractat. De Inslit. Episcopi.

34.

kinde or other, with his most righteous judgments, & cut you off with his plagues, as he hath done your forecited predecessors. This you have cause to feare, and seriously to expect, unlesse you forthwith become New-Creatures: Loe I have in few words admonished you; If you amend, there may be hope of mercy, if you continue what ye are, contemne all admonitions,

<sup>#</sup> *Isay. 41.* <sup>¶</sup> *xx. 12.* <sup>¶</sup> *Numb. 23. 19.* <sup>#</sup> *Psal. 37.* <sup>¶</sup> *xx. 38.* <sup>#</sup> *2 Tim. 2.* <sup>¶</sup> *7.*

*I strivings still as you have done, against God, his truth and people, you shall be ashamed, confounded and perish, you shall become as nothing and as a thing of nougat. For God hath spoken it and he I will make it good. ¶ The transgressors shall be destroyed together, the end of the wicked shall be cut off. For yet a little while, and the wicked shall not be, thou shalt diligently consider their place, and it shall not be found. ¶ Consider what I have written, and the Lord give you understanding in all things.*

Farewell.

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## Whether Timothy were ever a Dio- cæsan Bishop, or first, or sole Bis- hop of Ephesus?

### Q V E S T I O N . I.



**F**the multitude, or common received opinion might take place, or our Prelates be the Judges of this Controversy, they would presently conclude affirmatively without dispute; that Timothy was a Diocæsan Bishop; yea, the first and sole Bishop of the Ephesians. But if the Scripture, or verity may be umpire, it will evidently appeare, first, that Timothy was no Bishop ( I meane no such Bishop as *Iure divino* or *humano*, is different from an ordinary Presbyter in dignity and degree ) much lesse Bishop, or first or sole Bishop of Ephesus, as is generally conceived; which I shall clearly evidece by these ensuing Scriptures and reasons.

That Timothy was no Bishop in this sence, is apparent.

1. *First*, because S. Paul and Luke, who were best acquainted with him, and make frequent mention of him, never stile him a Bishop, neither is hee termed a Bishop in any text of Scripture. S. Paul in his Epistles to him, calls him, *his owne Sonne*

Sonne in the faith: 1. Tim. 1. 2. A good M I N I S T E R  
 (not a Bishop) of Jesus Christ. 1. Tim. 4. 6. His dearly beloved Sonne. 2. Tim. 1. 2. A good Soldier of Jesus Christ. 2. Tim. 2. 3. A workeman that needeth not to be ashamed, rightly dividing the word of God, 2. Tim. 2. 15. In his other Epistles, hee termes him, Our Brother Timothy, Col. 1. 1. 1. Thel. 1. 1. 1. Thel. 3. 2. 6. Phil. 2. 19. Hebr. 13. 23. His fellow-workeman. Rom. 16. 21. His Brother and beloved Sonne. 1. Cor. 4. 17. 2. Cor. 1. 19. Col. 1. 1. A workeman of the Lord, 1. Cor. 16. 10. A servant of Jesus Christ, Phil. 1. 1. but never a Bishop. S. Luke termes him Paules Companion, Minister, attendant, and fellow-worker onely, Acts 16, 1, 2, 3, c. 17, 14, 15, c. 18, 5, c. 19, 22, c. 20, 4. never so much as intimating him to be a Bishop. The Scripture therefore never phrasing him a Bishop, nor giving him that Title, among all his other Epithites; is an infallible argument, that he was in truth no Bishop, but rather an Evangelist, as hee is expressly stiled, 2. Tim. 4. 5. Doe the worke of an Evangelist.

2. Secondly, Because he was S. Paules Associate, Copartner, Brother and fellow-helper in his Apostolicall function, whence he often stiles him, his Brother, his fellow-worker; and conjoynes him with him in the Prologue; the inscription of most of his Epistles, which are written in both their names, witnes. 2. Cor. 1. 1. c. 4. 17. 2. Cor. 1. 1. 19. Col. 1. 1. 1. Thel. 1. 1. c. 3. 2. 2. Thel. 1. 1. Phil. 1. 1. c. 2. 19. Rom. 16. 21. Heb. 13. 23. Timothy therefore being a Copartner with S. Paul in his Apostle-ship, or Apostolicall function, superior in degree to the Episcopall office, (as is apparent by Ephes. 4. 11. 1. Cor. 12. 18. and the generall consent of all men,) it is not probable that hee would devest himselfe of his Apostolicall Jurisdiction, to become an inferior Bishop, or relinquish a Superior to take up an inferior degree. Who ever saw of late any Archbishop or Bishop to deny himselfe of his Archiepiscopall or Episcopall pre-eminency, to be made a poore Country Vicar or Curate? And can we then conjecture, that Timothy would relinquish his

Apostle-

Apostleship for an Ephesian Bishop-pricke ; or else , hold it by way of *Commendam* with his Apostleship? (*Commendams* being not of such antiquity , and a meere late Popish ianovation ) or descend from an *a Evangelist-ship* to a Bishop-ricke ?

*a See Gerſonius Bucerus De Gubernatione Ecclesiæ p. 512. 513. usque 518.*

3. *Thirdly* , because Timothy was ever either accompa-  
nying S. Paul in his Travels or bonds, as his fellow helper , mi-  
nister , and assistant ; or else , sent by him from one Church to  
another , as his Messenger , Delegate , or College , to establish  
comfort, and instruct them; being never long resident in any one  
fixed place, or Church, as all Bishops were. *b We read Acts 16,*  
*1, u'que 12. That Timothy came first of all to Paul when hee was at Derbe and Listra; Paul then taking him to goe forth with him;* *b See Cent. Magd l.2. c. 10. Col. 625. 626.*  
*and that they went both together through the Churches of Phrygia, Galatia, Asia, Mysia, and at last came to Philippy where hee abode with Paul; and from thence wrote the first Epistle of Paul to the Corinthians, as the \* Postscript manifests. In which Epistle \* If Posthee writes thus unto them: 1, Cor. 16, 10. Now if Timotheus scriptes be of come, see that hee may be with you without feare; for he worketh Credit as the the worke of the Lord as I also doe. And c. 4, 17. For this cause Bishops have I sent unto you Timotheus, who is my beloved Sonne and make them. faithfull in the Lord, who shall bring you into remembrance of my wayes which be in Christ, as I teach everywhere in every Church. By which it is apparent, that Timothy was sent by Paul from Philippi to Corinth ( after this Epistle ) to instruct them; Where he continuing a while, repaired againe to Paul to Philippi; and there joynes with Paul in the second Epistle to the Corinthians, written in both their names; 2. Cor. 1. 1. informing them in the 19. verse: That the Sonne of God Jesus Christ, who was preached among them by us, even by me, Sylvanus and Timotheus, was not yea and nay, but in him was yea. By which it is evident, that Timothy had before this second Epistle written, preached Iesus Christ among the Corinthians by Pauls appointment. After which, Paul remooving from Philippy, Timothy accompanied him to Theffalonica and Berea, where hee abode, till Paul came to*

Athens; from whence hee sent a commaund to Timothy to Berea, to come to him with all speed to Athens, where hee stayed for him: Acts. 17, 13, 14, 15, 16. Which he did accordingly: joyning with Paul in the first and second Epistle to the Thessalonians, written from Athens, in both their names. 1. Thess. 1. 1. 2. Thes. 1. 1. yea whiles Paul stayed at Athens, hee sent Timothy from thence to the Thessalonians, to establish and comfort them concerning their faith; that they shold not be mooved by their afflictions, where he continuing for a space, came from them againe to Paul to Athens, bringing him good tidings of their faith and charity: 1. Thes. 3, 1. to 7. After this, hee remooveth with Paul to Corinth, from thence being sent into Macedonia hee came againe to Paul unto Corinth. Acts. 18, 5, from whence Paul writing his Epistles to the Romans, remembers the saluation of Timotheus his Worke-

<sup>t</sup> If Timotheus were moving to Ephesus, sent Timotheus & Erastus (two of them who then Bishop there ministred unto him) into Macedonia; himselfe staying in Asia of Ephesus, for a season, Acts. 19, 20. From whence Paul afterwards passed into Macedonia & Grece, & then returning into Asia, Timotheus & others thus send him from his Cure, and Bishoppes See? Church of Ephesus, giving them a strict and severe charge, to take heed to themselves, and to all the flocke over which the holy Ghost had made them Bishoppes, to feed the Church of God which he had purchased with his owne blood: v. 17. 28. &c. A taske fitter for Timothy to enjoyme them, had he beene their Diocesan, then Paul; and a charge more meet for Timothy to receive, then they; had he then beene Bishop of the See of Ephesus: who being so neare Ephesus, should have accompanied these Elders of his Church to Ephesus, wheg Paul dismissed them, ratherthen have left his flocke at randome after so strict a charge to feed them. But yet though the Elders went backe to their Cures from Miletus, Timothy did not so, for from thence hee accompanied Paul to Jerusalem, Acts. 21, 15, 16, 17. and from thence to Rome. For the Epistle to the Colossians written from Rome, is

penned

penned in both their names, Col. 1, 1. and the Epistle to the Hebrewes, as the Postscript testifieth, was written to the Hebrewes from Italy, by Timothy; where Timothy was for a while imprisoned, and then set at liberty, Heb. 13. 23. After which Paul writes his Epistle to the Philippians from Rome, where hee was in bondes; at which time Timothy was present with him joyning in this Epistle: Philip. 1. 1. informing the Philippians, that hee trusted to send Timotheus shortly unto them, that hee also might be of good comfort, when he should know their estate, Philip. 2, 19. whether Timothy being sent by him, as is most probable, Paul wrote his second Epistle to him, at his second appearing before Nero, charging him to doe his diligence to come shortly to him before winter, 2. Tim. 4, 9, 21. he being then not at Ephesus, but at Troas or Philippi; as is apparant by 2. Tim. 4, 12, 13. and Philip. 2, 19. Timothy therefore thus ever accompanying Paul in his Travels and Bondes, and traveling from one Church to another by his appointment and mission, never keeping any fixed residence in any one place, much lesse at Ephesus, could not be Bishop or Presbyter of any particular Church; the Apostles instituting no non-resident Bishops or Elders, but such onely as were to reside with those flockes, over which the Holy Ghost had made them Bishops, or Overseers, to watch over and feed them with the bread of life, and to goe in and out before them both in life and doctrine. 14. Acts. 23, c. 20, 28, 29, c. 21, 17, 18. 1. Pet. 5, 1, 2, 3. Col. 4, 17. Rom. 12, 6, 7, 8. 1. Tim. 5, 17. 2. Tim. 4. 3. Tit. 1, 5, 6, 7, 8. Iohn. 10, 3, 4, 5, 14, 16, 27, 28. Ezeck. 34, 2. to 25. Ier. 23, 3, 4. c. 3, 15. Isay. 56, 10, 11, c. 40, 11. Zech. 11, 17.

4. Fourthly, Because Paul, who best knew Timothies condition, expressly termes him, *A Minister of God* (not a Bishop) 1. Thes. 3, 2. informing him, that if he did put the Brethren in minde of these things he enjoynes him, he should shew himselfe a good Minister (not a Bishop) of Jesus Christ, 1. Tim. 4, 6. Therefore certainly he was no Bishop, but a Minister, when this Epistle was written to him, unlesse it be granted, *that every Minister,*

*Minister is a Bishop*, as S. Paul doth phrase them. Acts. 20, 28. Tit. 1, 5, 7. Which the Opposites dare not grant, though an undoubted truth : Phil. 1, 1. 1, Tim. 3, 1, 2, 3.

\* See 1.

Tim. 3, 14.

15.

5. Because when Paul wrote his first Epistle to Timothy, hee was then very young in yeares, 1. Tim. 4, 12. and but newly entred into the Ministry : whence hee charged him, to give attendance to reading, to exhortation, to doctrine, to meditate upon these things, and to give himselfe wholly to them, that his profiting might appeare unto all men. 1. Tim. 4, 13, 15. Instructing him in that Epistle, how and what to preach, and how to demeane himselfe in his Ministry, into which hee was then but frefhly entred, as most Expositors on this Epistle accord; and the 1. Tim. 1, 3. compared with Acts. 16, 1, 2, 3, 4, 9, 10. c. 18, 19, 20, 21. c. 20. 1. to 13. clearly demonstrate. Timothy therefore being but young in yeares, and newly entred into the Ministry, when this first Epistle was written to him, was questionles not instituted sole Bishop of Ephesus, by Paul ; who in his very Epistle to him 1. Tim. 3, 6. among other qualifications of a Bishop enumerates this, *That he must not be a Novice* (as Timothy then was) *least being lifted up with pride, he should fall into the condemnation of the Devill* : and so should have contradicted his owne instructions to Timothy, *that a Bishop must be no Novice*, in creating him a Bishop; (which questionles he would not doe) being but then a Novice.

6. Because Paul in the 1. Tim. 5, 1. chargeth Timothy *Not to rebuke an Elder, but to intreat him as a Father*. If Timothy then were not to reprove them as a Father over them; but to intreat Elders, as his Fathers, he was certainly no Lord Bishop or Superintendent over Elders; but they rather Superiours unto him, being to intreat them onely as spirituall Fathers; whereas Lord Bishops and their Chauncellours too, in our dayes esteeme the very best and gravest Ministers under them, not Fathers, but as underlings, vicars, and Curates to them; not intreatin

treat<sup>28.</sup>  
ing them as Fathers, but rating, reviling, and domineering  
over them as if they were their Curs and vasalls, and they their  
Lords and Maisters.

7. Because Timothy was to account those Elders that ruled well, especially those who laboured in the word and Doctrine, worthy of double honor. 1, Tim. 5, 17. Hee therefore being to render double honor to those Elders that ruled well and laboured in the word and doctrine; and not to receive double honor from them; could be no Bishop, Father, or Lord paramount over them. Mal. 1, 6. Math. 15, 4. Rom. 13, 7. 1, Tim. 6, 1. Honor ever coming for the most part, from the inferior to the superior.

8. Because Paul exhorts Timothy, *not to neglect the gift that was in him, which was given him by prophecy with the laying on of the hands of the Presbytery*, 1, Tim. 4, 14. Now that gift which was given him by the laying on of the hands of the Presbytery, was not his Episcopall function, (unlessle the opposites grant, that he was consecrated Bishop of Ephesus by the Presbyters of Ephesus: ) but his Ministeriall onely: being therefore exhorted to exercise his Ministeriall function onely, *and to shew himself a good Minister of Jesus Christ*, 1, Tim. 4, 6, 14, not to exercise any Episcopall authority; he was questionlesse then no Bishop, but a Minister when this Epistle was compiied.

9. Because though Timothy, in the Postscript of the second Epistle to him, be fassely stiled, *the first Bishop of the Ephesians*, as I shall hereafter manifest, yet in the body and Postscript of the first Epistle, hee is named Timothy onely, without any mention of his Ephesian Bishopricke; hee was therefore no Bishop either of Ephesus or any other place, when Paul sent his first Epistle to him; for otherwise hee would have beene stiled, *the first Bishop of Ephesus* in the Postscript of the first Epistle, as well as of the second, as is probable.

ie. It would not stand with the Pompe and State of Bishop, (especially in our dayes) to be commaunded and posted up and downe, from place to place, in such maner as Timothy was by Paul, 1, Cor. 4, 7. Acts. 17, 14, 15. 1, Thess. 1, 3, 1, to 7. Acts. 19, 22, Phil. 3, 19. 2, Tim. 4, 9, 21, muchlesse, to Minister, to Paul, as Timothy did, Acts. 19, 22, but least of all, to carry Pauls Cloake, his Bookes, and Parchments after him, which Timothy is enjoyned to bring from Troas to Rome, 2, Tim. 4, 13. An office which our proud Prelates would scorne to execute, though Paul himselfe should commaund them, as being incompatible with their Episcopall dignity: Timothy therefore being so much at Pauls beck, *as to be his Messenger, his Minister, his cloake carrier, and booke-bearer* (even when some say hee was the great Monarchicall Prelate of all Ephesus and Asia) was certainly no Bishop, at leastwise no such Lordly Bishop as those of this age are.

*That Timothy was not Bishop of Ephesus.*

2. Secondly. As all these severall reasons evidence Timothy to be no Bishop, so in the next place, I shall manifest him to be no Bishop at all of Ephesus, at leastwise not the first, or sole Diocesan Bishop of that City, and so by consequence, no Bishop at all, if not of Ephesus; since no other Bishopricke is assigned to him. The infallible verity whereof I shall thus demonstrate.

1. First, there is not one syllable in Scripture (wherein the Titles and actions of Timothy are frequently mentioned) which either directly, or by way of necessary consequence, imply Timothy, to be either a Bishop, or Bishop of Ephesus; which Paul in his Epistles to Ephesus, and Timothy, and S. Luke in the Acts, would never have pretermitted, had Timothy beeene a Bishop of that famous City.

2. The Scripture makes no mention of Timothies being at Ephesus, or of his preaching there, save onely that Paul besought (not commanded or ordered) him to abide still to Ephesus, whiles

whiles hee went into Macedonia, that he might charge some that  
they teach no other Doctrine; neither give heed to fables, and end-  
lesse genealogies, whiche Minister questions rather then edifying,  
1. Tim. 1, 3, 4, and to give attendance to reading, to exhortation,  
to doctrine, till hee came thither himselfe, which was but a short time  
after, 1. Tim. 4, 13, 14, 15. Paul therefore not instituting  
Timothy any Diocesan Bishop of Ephesus, but onely beseeching  
(which was voluntary not commanding) him, *to abide there*  
( \* till his owne returne from Macedonia,) both to instruct the  
people, and to further himselfe in his owne Studies; not to reside  
there during life; it is an unanswerable argument, that he did not  
constitute him Bishop of Ephesus, and some vainly hence in-  
ferre : See 1. Tim. 3, 14, 15.

\* 1. Tim. 3:  
14. c. 4. 13.  
Gersonius,  
Bucerus, De  
Gubernatio-  
ne Ecclesiae:  
p. 502. us-

3. When Timothy was thus desired to abide at Ephesus by <sup>que 507.</sup>  
Paul, hee was <sup>f</sup> but newly entred into the Ministry, as ap-  
peares by the 1. Tim. 1, 3, c. 3, 15, compared with Acts. 16, 1, mast. in Ti-  
3, 9, 10, 11, 12, and by the 1. Tim. 4, 6, 10, 12, 13, 14. Now motheum, &  
it is not probable, that Paul would constitute Timothy a Dio-  
cesan Bishop of all Ephesus, <sup>Gersonium</sup> yea the very first Bishop of that <sup>Bucerum:</sup>  
famous See, being but a youth, so soone as hee had ordained him <sup>Dissertat. De</sup>  
to be a Minister : and before hee knew how to behave himselfe, <sup>Guber. Ec-</sup>  
<sup>clesiae. p.</sup> in the house and Church of God, which then hee did not, 506. 507.  
1. Tim. 3, 15.

4. Assoone as Paul returned againe from Macedonia to  
Ephesus, hee sent Timothy into Achaja, himselfe staying at Eph-  
esus in Asia for a season, Acts. 19, 22, to 40, and from thence re-  
turned into Macedonia; and through it into Asia, accompanied  
with Timotheus, and others : Acts. 20, 1, to 7, after which wee  
never read that Timothy writ, came or returned to Ephesus.  
Now if Timothy had beene Bishop of Ephesus, it is not pro-  
bable that Paul upon his returne from Macedonia, would have  
sent him from Ephesus into Macedonia, to Corinth, Philippi, & other  
Churches there, as he did Acts 19, 22, c. 20, 4, 5. 1 Cor. 14, 17, 2 Cor.

1, 19. Phil. 2, 19. i, Thes. 3, 1, 2. 6, or that Timothy would have gone from his owne Episcopall See , into another Bishops Dioces, and never returned to his owne Cure of Ephesus, (which for ought we read hee never did after his first departure thence) contrary to Pauls owne direction to the Bishops of Ephesus, Acts. 20, 28.

5. Wee read, that Paul sent Timothy into Macedonia, Acts. 19, 22. to preach the Ghospell to the Church of God there; that he sent him to the Church of Corinth to bring them in remembrance of his wayes which were in Christ, as hee thought everywhere, in every Church , and to worke the worke of the Lord, 1, Cor. 4, 17, c. 16, 10, and that hee accordingly preached Iesus Christ the Sonne of God among them , 2, Cor. 1, 19. That hee likewise sent him to the Church of Theſalonica , to eſtabl.ih and comfort them , concerning their faith, 1, Thess. 3, 1, 2, 3, 4. and after that to Philippi from Rome, that hee might know the ſate of the Philippians, hee having no man like minded, who would ſo naturally care for their ſtate as Timothy. Phil. 2, 19, 20. But wee never read that Paul ſent him to Ephesus either to comfort , exhort , confirme , instruct them , or to know their State after his first departure thence ; which hee would queſtioneſſe have done, had hee beene their Bishop , rather then thus have employed him to other Churches. Timothy therefore was rather Bishop of theſe Cities and Churches then of Ephesus.

6. As Timothy was ſent by Paul to the Churches of Corinth , Philippi , and Theſalonica , ſo hee joynes with Paul in his Epistles written to thoſe Churches , directed to them in both their names : witneſſe 2, Cor. 1, 1, Phil. 1, 1. 1, Thes. 1, 1, 2, Thes. 1, 1, in which Epistles Paul makes frequent of Timothy : witneſſe 1, Cor. 4, 17, c. 16, 10. Phil. 2, 19. 1, Thes. 3, 2, 6. Moreover hee joynes with Paul in writings to the Coloffians: Col. 1, 1, and Paul in his Epiftle to the Romans , c. 16, 21, re-members his ſalvation by name to the Church and Saints of Rome, and

and in his Epistle to the Hebrewes written by Timothy as his Scribe , bee makes mention of his delivery out of prison by name, Hebr. 13, 23. \* But in the Epistle to the Ephesians, \* Note well. written from Rome, long after Timothy was supposed to be made Bishop of Ephesus ; Timothy neither joynes with Paul in the inditement or salutation ; neither doth Paul so much as once name or mention him throughout that Epistle , as he doth in all the other Epistles to the Churches whether bee sent him, and in every of his Epistles else to any Church , except in his Epistle to the Galathians. Timothy therefore doubtlesse was not Bishop of Ephesus at this season; else he would have vouchsafed to have joyned with Paul in his Epistle to the Ephesians , as well as in his Epistles to other Churches ; or Paul being his speciaall Friend and applauder, would have made some honorable mention and commendation of him to the Church of Ephesus, (his owne peculiar Dioces as some affirme, ) as he doth in his Epistles to most other Churches , where he was never Bishop. An unanswerable argument in my opinion , that Timothy was never Bishop of Ephesus , since there is no newes at all either from , or of , or to , or concerning him in Pauls Epistle to the Ephesians , of which bee is surmised , to be the first , sole and genuine Bishop.

7. If Timothy were Bishop of Ephesus when Paul writ his first Epistle to him, why then did Paul himselfe excommunicate Hymenus and Philetus , and deliver them unto Satan , and not write to Timothy to excommunicate these Heretickes, and play the Bishop in his owne Dioces , 1, Tim. 1, 20. yea why did Paul himselfe, no Timothy, lay hands upon the Disciples, shere ordained after such time as he was Bishop there , Acts. 19, 1, 6, 7 ? Was it because Timothy was a negligent, or impotent Bishop , unwilling or unable to excommunicate Heretickes, or ordaine Ministers? or in truth , because he was no Bishop then and there ? Not the first of these , since

Timothy was neither negligent , nor impotent in his function: therefore the latter , he being then , no Bishop , nor yet exercising his Episcopall Jurisdiction there.

8. Had Timothy beeene Bishop of Ephesus , when Paul wrot his first Epistle to him, no doubt *Paul when hee sent for the Elders of the Church of Ephesus , to Miletus to take his finall farewell of them , and made a solemne speech unto them, charging them, To take heed unto themselves and to the flock over the, which the Holy Ghost had made them Bishoppes, to feed the Church of God, which he had purchased with his owne blood,* and Acts. 20, 17 , to 38 , would have made some speciall mention of Timothy , and directed his speech more particularly to him by name, as being the Prime Bis hop of that Church, to whom this charge did principally appertaine. But Paul in that speech of his , makes no particular mention at all of Timothy , neither directed hee any part of his speech to him, *he being none of the Elders of Ephesus sent for to Miletus , or any of that number whom the Holy Ghost had made Bishoppes of that flock and Church: bee coming along with Paul out of Macedonia into Asia to Troas and Miletus,* Acts. 20, 3, 4, 5, &c. and so none of the number of Elders sent for and called from Ephesus to Miletus , to whom this speech of Paul was applyed. Therefore questionles hee was not then Bishop , muchlesse sole Bishop of Ephesus , as some groundlesly affirme , against this unanswerable text.

9. Paul himselfe , as hee sent Timothy to Philippi, Troas, and other Churches, to instruct , confirme , comfort , and inquire of their estates ; so hee exprely writes to Timothy, 2, Tim. 4, 12, that he had sent Tychicus unto Ephesus , for the selfesame purpose. Which Tychicus as hee did write the Epistle

*Epistle of Paul to the Ephesians from Rome, so Paul in that  
very Epistle of his to the Ephesians, c. 6, v. 21, 22, acquaintes  
them; That Tychicus a beloved brother and faithfull Mi-  
nister in the Lord, should make knowne to them all things:  
Whom ( saith he ) I have sent unto you for the same pur-  
pose, that ye might know our affaires, and that he might  
comfort your hearts. So that if there were any particular Dio-  
cesan Bishop of Ephesus instituted by Paul, this Tychicus (whom  
Dorotheus makes one of the 70. Disciples and Bishop of  
Chalcedon in Bithinia) was more like to be the man, then  
Timothy, as these two Scriptures evidence.*

10. Paul himselfe makes mention of *Elders in the Church  
of Ephesus R V L I N G W E L L, and labo-  
ring in the word and doctrine, and so worthy of double  
Honor, 1, Tim. 5, 17. Which Elders hee exprefly stiles,  
Bishops of Ephesus, Acts. 20, 27, 28. These therefore  
being instituted Bishops of Ephesus even by the Holy Ghost  
himselfe, and ruling, feeding, and taking the care, the over-  
sight of that Church by his appointment, questionleſſe  
Timothy at the ſelfeſame ſeafon would not be Bishop there.*

3. Thirdly, As Timothy was neither a Bishop, nor Biſhop of Ephesus; ſo muchleſſe was hee the firſt, or ſole Biſhop <sup>thy was neit-</sup> <sub>ther the ſole,</sub> there, as the Poſtſcript of the ſecond Epiftle to him, in ſome late <sup>nor the firſt</sup> Coppies, tearmes him. Not the firſt Biſhop of Ephesus: For, *Biſhop of  
as that Church was firſt planted by S. Paul, who continued E. badius.  
therefore a ſeafon: Acts. 18, 19, 20, c. 19, 1, to 41, c. 20,  
17, to 38. 1, Cor. 15, 32, c. 16, 8. 2, Tim. 1, 18, and  
after that for two yeares and three moneths ſpace together,  
diſputing dayly in the Schoole of one Tyrannus, ſo that all they  
who were in Asia heard the Goffelt, Acts. 19, 8, 9, 10.  
during*

during which time of Paules residence there ( *in all 3. Years*, Acts. 20, 31, ) there needed no Bishop to governe and sway the Church, neither is it probable that any Diocesan Bishop was there constituted : So the two first that Paul left behinde him at Ephesus at his first comming thither, to instruct that Church were Priscilla and Aquila , Acts. 18, 18, 19, during whose abode there, while Paul went from thence to Antioch , and over all the Countrie of Galatia and Phrygia, in order strenghtning all the Disciples ; a certaine Jew, named Apollos , borne at Alexandria , an eloquent man and mighty in the Scriptures came to Ephesus ; Who being instructed in the way of the Lord , and fervent in the spirit, spake and taught diligently the things of the Lord ; and began to speake boldly in the Lord : whom when Aquila and Priscilla had heard, they tooke him unto them, and expouned to him the way of God more perfectly : Acts. 18, 22, to 27. So that Aquila whom Paul left first at Ephesus before Timothy, and Apollos who thus preached there, may with greater reason be stiled, the first Bishops of Ephesus, then Timothy; whom Paul intreated to stay there onely as his self going into Macedonia : Acts. 20, 1 as † most accord. Besides, Ecclis we read, that Paul at his second comming to Ephesus, before p. 506 usque 510. Cent. Magdeb. 1. l. 2. c. 10. Col. 626. Timothy was constituted Bishop thereof, finding certaine Disciples there, al cui 12. in number, who were onely baptised into the baptisme of Iohn, and had not received the Holy Ghost since they believed, baptized them in the name of the Lord Jesus , and when hee had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied : Acts. 19, 1. to 18. Which 12. abiding at Ephesus, as is most probable, by Acts. 20, 17, 28, 29, to rule and instruct the Lords flocke in that City ; may more properly

† Bucerus  
De Guber-  
nat. Ecclis  
we read, that Paul at his second comming to Ephesus, before  
p. 506 usque 510. Cent.  
Magdeb. 1. l. 2. c. 10.  
Col. 626.

properly be termed, the first Bishops of the Ephesians, then Timothy, who as hee was not the first, so muchlesse was hee the sole Bishop of that See; as is infallibly evident by Acts. 20.4, 5, 15, 17, 18, 28, 29. Where wee read, that Paul returning through Macedonia in to Asia, to goe to Ierusalem, to the Feast of Pentecost, there accompanied him Gajus of Derbe, and Timotheus; with others: ( where Timothy reckoned to be of Derbe, not Ephesus ) All these going before to Troas accompanied Paul to Miletus; who from thence sent to Ephesus, and called to him the Elders of that Church to Miletus. And when they were come thither, hee said unto them. Ye know from the first day that I came into Asia, after what maner I have beeene with you at all seasons &c. Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made Y O V B I S H O P S ( so the Greeke, yea the Latine and ancient English Translations truly render it ) to feed the Church of Christ, which hee hath purchased with his owne blood. &c. from whence it is apparent.

*First, That the Church of Ephesus at that time, had not one but many Bishops, and that by the very institution of the Holy Ghost: Therefore Timothy could not be sole Bishop there, by Pauls institution, in opposition to the holy Ghost.*

*Secondly, That these Bishops knew from the first day that Paul came into Asia, after what maner he had been with them at all seasons: and therefore, in all likelihood, were appointed Bishops of Ephesus at the very first planting of that Church, before Timothy was setled Bishop: so that he was not the first Bishop there; but these rather, before, or as soone as he.*

*Thirdly, That Timothy was then neither Elder, nor Bishop of that Church at this time when Paul tooke his farewell of it; bee comming with Paul out of Macedonia to Miletus, and being none of the Elders and Bishops sent for, from Ephesus, to whom*

whom alone Paul directed his speech : who had hee then beeene sole or prime Bishop of that See , Paul would not have stiled the Elders which he sent for , *Bishops of that flocke* , at leastwise hee would have made some speciall mention of Timothy in this speech of his , and given him some speciaall instructions for the instructing and governing of that Church : Or at least have honored Timothy so farre , as to have made him give this Episcopall charge . and instruction to the Elders and Bishops of his owne proper Church and Dioces , or to have enjoyned them in speciaall maner to reverence , honor and yeild him all Canonicall obedience as their supreame Diocesan. All which Paul utterly neglects , or forgets to doe ; or particularly to charge Timothy to take heed to or feed this flocke , hee being ofte a Nonresident from it , as I have prooved . Yea , making such hast to be at Hierusalem by the feast of Pentecost , v. 16. that hee could not spare time to goe to Ephesus , hee needed not to haue sent for the Elders of Ephesus to Miletus to give them these instructions , since Timothy their Bishop was then present with him , to whom hee might and would no doubt have imparted them , without further trouble , hath hee then in truth beeene Bishop of that Church . But this sending for these Elders in his hast , and stiling them *Bishops of that flocke* , &c. without any mention at all of Timothy , who was none of the Elders sent for to Ephesus , is an infallible evidence , that hee was neither Bishop , nor first or sole Bishop of that City . Adde wee to this , that when Paul exhorted Timothy to abide at Ephesus , there were then in that City Elders , who did both rule well , and labor in the word and doctrine , and so were worthy double honor , 1. Tim. 5, 1, 17, 19. Now these very Elders , as Paul himselfe affirmes , were made *B I S H O P S* of the Church of Ephesus by the Holy Ghost , Acts. 20,

<sup>†</sup> See Gerso-  
nius Bucerius ,  
*Bishop of the Ephesians as the false Postscript of the second Epistle De Guber.* to him , stiles him . Moreover ; it was the Apostles maner in those Eccles. p. times to place <sup>†</sup> many Bishops and Elders in every Church , not to  
302. 303. constitute one Monarchicall Bishop over many : witnessle Acts. 11,  
304.

30. c. 14, 23, c. 15, 2, 4, 6, 22, 13, c. 16, 4, c. 20, 17, 28. c. g *Contra he-  
 21, 18, c. 22, s. Phil. i, 1. Tim. 5, 17. i. Pet. 5, 1, 2, 3, ref. l. 4. c. 43  
 Tit. 1, 5, 7, Iam. 5, 14. Hebr. 13, 17. A&s. 13, 1, 2. i. Cor. 44. and l. 3.  
 14, 29, 30, 31, 32. i. Thes. 5, 12, 15, Rom. 16, 3, 9, 12. c. 2.  
 Col. 1, 7, c. 4, 9, 12, 17. which testify, that there were many h Epist. 5. 6.  
 Bishops and Elders both at Ierusalem, Corinth, Philippi, Rome, i Com. in  
 Theffalonica, Colosse, Ephesus, yea in all other Churches, in Phil. 1. 1.  
 Crete and elsewhere, at one time, by which the Church of God was i. Tit. 1. 5.  
 taught and joynly governed, as by a common Councell of Bishops 7.  
 and Elders, as g Iraneus, h Ignatius, i Ambrose, k Hierome, k In Ephe. 4.  
 and l other ancients testifie. Hence m Epiphanius & Eusebius l Sedulius in  
 testify, that Paul and Peter were joynl Bishops of Rome at the same, m Contra  
 time; & n Tertullian writing of the Church-governors in his age, Hæres l. 1.  
 faith; Præsident nobis probati Seniores, &c. that approoved Elders (not Hæres. 27.  
 one Diocæsan Bishop) were Presidents over every severall Christian col. 88. 89.  
 Congregation; and in his booke de Corona Militis, hee affirmes the Eccles. Hist.  
 l. 3. c. 31. same. Since therefore the Apostles themselves ordained many n Apologia  
 Elders and Bishops in every City and in Ephesus too, it is nei- contra Gentes  
 ther possible, nor probable, that Timothy alone should be con- c. 39.  
 stituted sole Bishop of Ephesus. Finally it is recorded by f Advers.  
 f Iraneus, p Eusebius, q Nicephorus r Metaphrastes, s Hie- Hær. l. 3. c. 3  
 reme, t Chytraus, u Baronius, \* and many others quoted to l. 3, c. 23,  
 my hand by Gersonius Bucerus: Dissertatio De Gubernatione q Eccl. Hist.  
 Ecclæ p. 520. to 526. That S. John the beloved Apostle l. 2. 42, 44.  
 after the Councell held at Hierusalem Acts. 15. resorted to Ephe- 46.  
 sus residing, governing, and instructing that Church which Paul had r In Lipom.  
 planted, after Pauls departure thence, with the Churches in Asia Sanct. l. 1.  
 thereunto adjoyning, even till Trajanes dayes; and that though he de Iohanne.  
 were banished thence by Domitian for a season, yet after his exiles Catal.  
 bee returned thither againe, writing an Epistle to that Church du- Script. Eccl.  
 ring the time of his banishment, Revel. 2. 1. which bee names t Onomast. in  
 before all the other Churches of Asia. If S. John then kept his re- Iohannes.  
 sidence at Ephesus, and ruled that Church by his Apostolicall u Annal.  
 power, even till Trajanes dayes; how could Timothy be sole Tom. 1.  
 Bishop and Superintendent there? there being no need of a \*August. E.  
 Bishop, where an Apostle was present and resident to governe, p. 86.*

by whose divine superior authority and presence all Episcopall Jurisdiction was suspended. To close up this particular point;

\* Chronol. \* *Bucolcerus*, x *Fasciculus Temporum*, the y *Centuary writers*, Isag. and z some others record that Timothy survived S. Iohn, living x *De Timo-* till about the yeare of Christ 108. and was then martyred in the theo. y Cent. i. l third persecution under Trajan, or under Nero, or Domitian. If this 2.c. 10. col. were true, and that Timothy continued Bishop of Ephesus till 626. his death, as the Patriotes of our Prelates affirme, then by their z *Niceph l.* owne doctrine, it will necessarily follow, that Timothy was the 3.c. 71. *Vin-* Angel of the Church of Ephesus (which they interpret to be the centius Spec. *Bishop of that Sea*) to whom S. Iohn writes. Rev. 2. 1. 5. Hift. l. 38. charging him that hee had left his first love; and therefore admob-  
b Bedain A-nished him, to remember whence hee was fallen, to repent, and doe poc. 1. and 2. the first workes &c. But it is not credible, nor probable, that Ti-Aretas in A-mothy a man so pious, so laborious, so vigilant, and so much pocal. 2. G3. applauded by Paul in most of his Epistles, should be this back-Ambros. Ausbert in sliding Angell of the Church of Ephesus, (which the contents of Apoc. l. 2. & our authorized Bibles, to omit all b other Commentators.) of the Primasius in last translation, affirme, to bee the Ministers (not the Bishop) of Apoc. 2. Brightman. that Church, as some Apostatizing Prelates glosse it,) therefore from thence, and all other the premises, I may now safely con-Gersonius Bucerius De clude, that Timothy was not a Bishop, nor yet the first, sole, Guber. Eccl. Diocesan Bishop of Ephesus, as our Prelates groundlessly affirme; p. 205. 393 whose allegations to the contrary I shall next propose and refell, 408. 419. that so the truth may be more perspicuous.  
422. 433.

vñque 466.

472. 484. Object. 1. The first allegation to prove Timothy a Bishop, when Paul writ the first Epistle to him, is the Postscript: Preface to of the second Epistle, which runns thus; the second Epistle unto the Treatise Timothiis, ordained the first Bishop of the Church of the Ephesians, was written from Rome, when Paul was brought before Nero at the Sabath. Bishopians, was written from Rome, when Paul was brought before Nero Downham the second time. Hence e Bishop White and others, conclude in his conser-cration ser-  
yuan.

An

*Answer.* To which I answer; *First*, that this Postscript is no Scripture, (& all others as in <sup>#</sup> M. Perkins workes is prooved <sup>\* Comme-</sup> <sup>on Gal. 6.</sup> at large) no part of the Epistle, no Appendix of S. Paules, but a p. 497. private observation, annexed to it, by some Scribe or other after 498. 499. the Epistle written without any divine inspiration; as the words themselves demonstrate; *The S E C O N D Epistle unto Timotheus ordained the first Bishop of the Church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.* Where observe; *First*, that this Postscript is written not in the name of Paul, but of some third person as the whole frame of it Demonstrates.

*Secondly*, that this Postscript is no direction given by Paul to Timothy as the words (*the second Epistle unto Timotheus, ordained the first Bishop of the Church of the Ephesians, was written &c.*) evidence, but a direction of some Notary or <sup>\* Com-</sup> <sup>\* Perchance Theodoret. the first in whom I finde any Post-</sup> mentator to the Reader, who here speakes both of Paul and Ti- mothy in the third person.

*Thirdly*, The words *W A S W R I T T E N* <sup>scripts. 430.</sup> in the preter imperfect tense, shewes this postscript to be a <sup>yeares after</sup> <sup>Christ.</sup> meere addition of some Scribe or Expositor, some good space after the Epistle written; not of Paul himselfe, at the time when he writt it; all the Postscripts of his other Epistles, appearing mani- festly not to bee his, by the same reason.

*Fourthly*, It is here called, *the second Epistle unto Timo- theus*, in relation to the *first*; and the *first* Epistle to him, written many yeares before it, is likewise stiled, in the Postscript of it, *The first to Timothy with reference to the second.* As therefore the Postscript of the *first* Epistle was certainly added by some Notary after the *second* Epistle written, since it is called the *first* in relation to it: so no doubt the Postscript of the *second* Epistle was annexed to it after the *first* Epistle, and it was transcribed and bound up together, by the same party that added the Post-

\*See Master  
Perkins com-  
ment. on  
Gal. 6. p.  
497. 498.  
499. when  
this is largely  
prooved.

script to the first; the Postscript stiling them thus the 1. and 2. in regard of their mutuall relation one to the other; after they were both conjoyned, and the New Testament and Paules Epistles, digested into that order and method, wherein now they are placed, both in manuscripts and printed Copies.

Fiftly, It is very unlikely, that Paul would make such a Postscript as this. For as these words (*was written from Rome, on Gal. 6. p. when Paul was brought before Nero the 2. time*) sound not of Paules language but some others; so the second Epistle unto Timotheus ordained the first Bishop of the Church of the Ephesians, saviour Hist. I. II. c. not of his inditing; who never in any of his Epistles to him or 3. Theodoret. others stiles him a Bishop, much lesle ordained the first Bishop of Eccl. Hist. I. the Church of the Ephesians, neither would he have made such a 4. c. 7. the description of Timothy as this, to Timothy himselfe.  
Title of the Chapter. So-

cates. Eccles.

Sixtly, None of the other Apostles have any Postscripts added to any of their Epistles; it is likely therefore that Paul guided by the same Spirit, added none to all, or any of his, but that they \* were added by some other, who either transcribed and collected his Epistles together, or commented on them; as were the severall Titles both before and over his severall Epistles, and the contents before each Chapter, both in manuscripts, and printed Copyes.

and those

who have la-

tely commen-

ted on, and

written a-

gainst this

Postscript.

Surius Conc.

Can. I. p.

453. Tom.

2. 2. p. 11.

12. 221.

438. 461.

479. 480. 483. 488. 413. 499. 503. 505. 520. 553. 580. 589. 599. 601. Carolyn

Sigoniis de occidentali Imperio. I. 3. p. 90.

Seaventhly, It is apparent, that the Postscripts of many, of Paules Epistles are forged and false, as \* M. Perkins workes prooves them; and that the Postscript of the first Epistle was written not onely after the second penned, but likewise three hundred yeares after Christ or more. For it runns thus. *The first to Timotheus was written from Laodicea, which is the cheifest City of Phrygia Pacatiana.* For Phrygia was not surnamed Pacatiana (as divers affirme by any Historians and Geographers,) till at least

three

three hundred yeares after Christ ; from one *Pacatius*, a Generall, as is conceived, who subdued it. Since therefore it was not so stiled till two houndred yeares after Christ , this Postscript must needs be added after that time ; and so in all likelihood the Postscript of the second Epistle too , being both made by the same author , at the same time ; and the first , first both in time and order , as is most probable , neither would Paul doubtlesse make such a Postscript to tell Timothy that *Laodicea* , was the cheifest City of *Phrygia Pacatiana*, it being so neere to Ephesus , and \* Master as well knowne to Timothy as to Paul. Who as \* *the Rhe-*  
*mists and Baronius confess* *was never at Laodicea* , which they proove by Gal. 2. 1. and so this Postscript is but a meere falsoenesse.

Master  
Perkins  
Commentar.  
on Gal. 6. p.  
497. 499.  
499.

*Eighthly*, This Postscript is directly contrary to the very preface and body of the Epistle , written no doubt by Paul ; which as it exprefly styles Timothy an *Euangelift*, not a Bishop; *exhorting him to make full prooфе of his Ministry*; not of his Bisshopricke. c. 4. v. 5. So Paul therein, and in the first Epistle, ever termes him , *his dearly beloved Sonne*. 2. Tim. 1. 2. c. 2. 1. 1. Tim. 1. 2. 18. A man of God : 1. Tim. 6. 11. 2. Tim. 3. 17. not a Bis'hop : and in the 2. Tim. 4. 12. but a little above the Postscript , Paul writes exprefly to him , that *hee had sent Tychicus to Ephesus to know their affaires, comfort their hearts, and make knowne to them all things. Hee being a beloved brother and faithfull Minister in the Lord Ephes. 6. 21. 22.* and neither Timothy his Curate and underling, muchlesse his Succel- for at Ephesus, as is probable.

*Ninthly*, This Postscript is directly contradictory to many fore-alleged Scriptures , which proove Timothy to be no Bis- hop , muchlesse the first or sole Bishop of the Church of the Ephesians ; thereforē not to be beleaved. See Acts. 20. 28.

*Thenthly*.

Tenthly , The Postscript it selfe , but especially the clause of it , ( ordained the first Bishop of the Ephesians ) whereon this objection is grounded , is but a late addition , not extant in any of the Fathers works who have commented on this Epistle , ( except Oecumenius , who lived 1050. yeares after Christ ; the first in whom this clause of the Postscript is found ) nor in the most ancient best Greeke , Latine , Arabick , English , or other Copyes and Translations , whither manuscript , or printed ; therefore to be rejected , as counterfeit coyne .

*d Eccles. Hist.* Eleventhly , *d Eusebius* writes , that Timothy

*l. 3. c. 4. 45* *Meredith* *W A S R E P O R T E D T O B E* ( not Hammer an that he verily was) *the first Bishop of Ephesus* , therefore this English Postscript either was not in being in his age , or else it had no Bishop , Eng- more credit then a bare report , not sufficient to resolve that Ti- his English mothy was undoubtedly and of a truth Bishop of Ephesus : The translation of first who makes mention of any of these Postscripts is *Theodore*

*Eusebius.* *430. yeares after Christ* , who perchance then added them to Paules Epistles ; but in his Postscripts this clause ( *ordained the first Bishop of the Ephesians* , With that of Titus , *ordained the first Bishop of the Church of the Cretians* ) cannot be found .

*e 2. Tim. 4. 6. 7. 8. 9.* Secondly , admit this Postscript true , and authenticall , with all Ex- that Timothy was Bishop of Ephesus when this second Epistle was written , being but a little before Paules death , yet this positors on is no good prooфе . that hee was Bishop of Ephesus , when the this Epistle first Epistle was penned , being some 10. or 12. yeares before , as and the Post- script of it if most conjecture ; for if it be a good argument ; that Timothy of any force was Bishop of Ephesus , when the second Epistle was written to him , because the Postscript of it onely stiles him so : it is as good or a better argument for me to say ; that Timothy was no Bishop of Ephesus , when the first Epistle was directed to him , because

because neither the body nor Postscript of that Epistle ; nor any other Scripture whatsoever , stiles him, either a Bishop, or Bishop of Ephesus, though hee \* was resident at Ephesus , when <sup>3.4.</sup> the first Epistle was written to him ; † but not when the second <sup>2. Tim. 4.</sup> was sent him ; and so should much more have beeene stiled a Bishop. <sup>12. Ephes. 6. 21.22.</sup>

hop , in the first Epistle and Postscript , then in the second. Now all the Prelates and Papists arguments, by which they would proove Timothy a Bishop , are drawen from his first Epistle, not his second , the Postscript therefore of his second Epistle is no argument to proove , that he was a Bishop when the first Epistle was written : for why then should not the Postscript of the first Epistle stile him a Bishop as wel as the second ? yea, rather then the second ? since the first hath much matter in it, both concerning the offices and qualities of a Bishop , the second very <sup>2. Tim. 4.</sup> little, or nothing, save onely of f diligent and constant preaching <sup>1. 2.</sup> in season and out of season ; which belongs indifferently to all Bishops and Ministers , and is so farre from being proper and pecu- <sup>g Fox Actis & Monuments pag. 1153.</sup>

liar to Bishops in these dayes , that it is hardly common to or <sup>Nicolaus De Clemangij's de corrupto Eccl. Statu</sup> with any of them; Rare to most of them , and altogether impro- per to some of them, who <sup>g like the dunsticall Bishop of Dunk- leden, think it no part of their Episcopall office , and that they c. 14. 15.</sup> were never so much as ordained to preach, but rather to sit mute and <sup>16. 17. 18.</sup> domineere like Lords, and that preaching belongs onely to Curats, <sup>19. Bishop</sup> and inferior Ministers , not to Lordly Prelates , who seldome <sup>Laymerys Sermon of the plough.</sup> climbe now into a Pulpit above once a years , whereas Chryso- stome, Augustine, Ambrose, Cyril, Hooper and other Bishops anciently preached once at least every day.

*Obj. 2.* The second allegation is this; that Paul describes to Timothy the office , qualities , carriage , and duties of a Bishop , <sup>misis in: heir Preface to this Epistle.</sup> instructing him how to demeane himselfe in that office, <sup>1. Tim. 3. 4.</sup> and 5. Therefore hee was a Bishop.

*Answ. 1.* To this I answer: first , that Paul by a Bishop in this Epistle meanes no Diocesan Bishop in dignity and

*b Hierom, Ambrose, Chrysostome, Sedulius, Primasius, Theodoret, Theophylact, Remigius, Rabanus,*  
*Maurus, Anselmus, Oecumenius, Alensis, Lombard, Bruno with 1. Tim. 6. 12. 20. c. 4. 6. 14. 16. 2. Tim. 1. 5. 6. 13. 14. all late Ex- c. 2. 2. c. 3. 10. 14. 15. rather, for a patterne of the qualifi- positors on cation and dutie of Ministers ; to direct the Church in all future 1. Tim. 3. ages, then to informe Timothy at that time : whence in both these Phil. 1. 1. Epistles there are some predictions of the Apostasy and degeneracy Tit 1. 5. 7. 8. 10. of the last times ; more necessary for others then Timothy to 17. 28. and know, 1. Tim. 5. 24. 25. c. 6. 15. c. 4. 1. to 7. 2. Tim. 3. 1. MasterCart- to 10.*

*wright, in his Answer to the Rhemists concerning Deacons, Widdowes, and others ; yet Timothy was Prefice. neither Deacon nor Widdow ; which being necessary for the Non solum Church of God, and for Timothy also to know, as hee was an Timotheum Euangelist, a fellow-helper and assistant of Paul in his Minis- sed & omnem triall and Apostolicall function, and as his delegate to order and per hoc ad- monet Epis regulate the Church accordingly, argue him to be no more a copum : Oe- Bishop, as is furmised ; then that every Minister and Christian cumenius in for k whose instruction and direction this Epistle was written as 1. Tim. 5. 1. well as for Timotheus are Bishops ; or then any Archbishops, or k 2. Tim. 3. 1. 6. 1 Tim. Bishops instructions to their Archdeacons, Vicars Generalls, 6. 1. to 21. Chauncellers or Officials for Ecclesiasticall affaires, or Visitations, argue them to be Archbishops or Bishops.*

*Fourthly,* We read of divers bookes, concerning the office and regiment of Kings, of Magistrates, and Captaines dedicated to young Princes, and others who were neither Kings, Magistrates, nor Captaines; of diverse tractates concerning Bishops, inscribed to such who were no Bishops; yet the dedicating of such Trexises to them, did neither constitute or necessarily imply them to be Kings, Magistrates, Captaines, Bishops. Why then should this Epistle to Timothy, wherein are some things concerning the office, qualities, and duties of a Bishop, proove him convincingly to be such a one.

*Obj. 3.* The third evidence to proove Timothy a Bishop, is taken from the 1. Tim. 5. 22. Where hee is enjoyned, to lay hands suddenly on no man; that is, to ordaine no man suddenly, a Minister. Therefore certainly, hee was a Bishop, because none but Bishops have power to ordaine Ministers.

*Answ. 1.* I answer first, that the laying on of hands hath divers significations in Scripture. Sometimes, it is taken for an apprehension of another, as a Malefactor to punish, or bring him to judgement for his offences, Exod. 24. 11. Esther 8. 7. Gen. 37. 22. Exod. 6. 13. Nehem. 13. 21. Luke. 21. 22. in which sense it may be well taken here, as the proceeding verses evidence. Sometimes it is used for reconciliation of persons at variance, Iob. 9. 33. Sometimes for benediction or blessing of another, Matth. 9. 15. Sometimes for curing and healing, Mark. 5. 23. Math. 19. 18. Mark. 6. 5. Luke. 4. 40. Sometimes for confirmation, as many affirme, Acts, 8. 17. 18. 19. Sometimes for ordination, as Acts. 6. 6. cap. 8. 17. 11. cap. 13. 3. 11. Timoth. 4. 14. 12. Timoth. 1. 6. Acts. 19. 6. In which of these senses it is here meant is  $\pm$  not certainly resolved, and so no inference can be infallibly raised thence.

*Secondly.*  $\pm$  Divis  
Basilis ita  
interpretatus  
est, quasi in  
capitu ad ordinacionem pertinet. Oecumenius in 1. Tim. 5. 22.

*Secondly*, Admit it is meant of ordination, as most conceive it; yet that proves not Timothy to be a Bishop, since not onely Apostles, Euangelists, and the Apostles fellow-helpers had power of ordination, as they were such, Act. 1, 22, 25, 26. c. 6, 6, c. 8, 17, 18, c. 13, 1, 2, 3. c. 14 23, c. 19, 6. Tit. 1, 5. 2, Tim. 1, 6. but even Presbyters themselves: Acts. 9, 17. c. 13, 1, 2, 3. c. 14, 23, 1. Tim. 4, 14. and Timothy might exercise this power in all or either of these respects, not as a Bishop; which for ought appears hee never was; neither read wee in Scripture that ordination belongs of right to Bishops, as Bishops; muchlesse, that it is appropriated unto them.

*Obj. 4.* The fourth objection to prove Timothy a Bishop, is this; *that hee is commaunded to rebuke such as sinned openly before all men, that others might feare*, 1, Tim. 5, 20. Therefore hee was a Bishop.

*Answ. 1.* I answere, that the argument is an inconsequent.

*First,* Because hee might doe this as an Euangelist, or as Paules associate or substitute, by vertue of his Apostolicall authority, not of his owne Episcopall Iurisdiction, as Bishops Officials, Chauncellors and Vicars Generall, rebuke, correct and visit others, not in their owne names, or by their owne authorities, but their Lords.

*Secondly,* Hee might doe this as a Minister, *every Minister having power sufficient in the publike Ministry of the word, openly to rebuke all sinnes and sinners*, Isay. 5, 8. 1, 2. Tim. 4, 2, 3. Tit. 1, 13, c. 2, 15. Marke. 6, 18, 19, 20. 2, Sam. 12, 7.

*Thirdly*, Hee might doe this as a private Christian; *every Christian being enjoyned in any case to rebuke his neighbour, and not to suffer sinne upon him*: Levit. 19. 17. Prov. 9, 8. Eccles. 9, 5. *and so is every Magistrate to doe*, Nehem. 13. 11. to 31. *Psal.*

P. 1. 14. 5. This therefore is no argument of any Episcopall Jurisdiction; the rather, because this rebuke was to be *publiquely* in the Church before all, not in a private Chamber or Consistory Court, (as all Expositors accord) in which our Bishops pronounce their Censures.

*Obj. 5.* The first argument to proove Timothy a Bishop, is the 1 Tim. 5, 19. *Against an Elder receive not an accusation, but before two or three witnessess.* Hee had power to receive an accusation against Ministers, that so hee might correct them; therefore hee was a Bishop.

*Answ. 1.* I answer first, that this is a meere *Nonsiquitur.*

For 1. Hee might have this power, to receive such accusations as an Euangelist, and Paules Coadjutor.

Secondly, As Paules Delegate or Officiall; as our Bishops Officials, Vicars and Chauncellors now exercise Episcopall Jurisdiction under them; as their substitutes onely, not by any inherent Episcopall dignity or authority in themselves.

Thirdly, Hee might doe it by the appointement and mutual consent of the people, who had power in all cases of difference, to constitute any man a Judge, though no Bishop, 1. Cor. 6, 1, to 7.

Fourthly, Hee might doe it onely as an Elder; Elders having power to rule well, 1. Tim. 5. 17. and so by consequence, to receive accusations, and to correct delinquents by reproofes or Ecclesiasticall Censures, with the consequent of the Congregation, 1. Cor. 5, 4, 5. 11, 12, c. 6, 1, to 7. Gal. 6, 1. 2. Thessal. 3. 14, 15.

Fifthly, I had alwaies added, that hee might have done it as an Ecclesiasticall Commissioner, but that I considered, that hee

was not so much as to receive an accusation, against an Elder but at Hampton under two or three witnesses at least, first examined; and our Court p. 89. Ecclesiastical Commissioners and Bishops are so farre from this 90. *Mevini* divine Apostolical precept, by which they would prove Ti-  
Celsē Com-  
*mmissionis A-*  
morth, and themselves to be Bishops *Iure divino*, that they will  
natomia. pursevance, silence, suspend, imprison Ministers and Elders  
Fullers argu- and put them to selfe accusing one ex officio, oathes and upon every  
ment. 1607 zealous suspicion, and private accusation of any drunkard, rascall  
The Petition or without two or three wiitnesses or accusers, first examined against  
of Grievances them, and brought face to face. A direct proove, that neither they  
7. Iacobi. nor their proceedings are *Iure divino*.

*m Chrysost.*

*Theodoret.* **Answ. 2.** Secondly, I answer, that by Elder in this text, (as *Theophilact*, many conceive.) is not meant a Presbyter, or Minister, but an an-  
*Oecumenius*, ciente man, as it is taken in the first verse of the chapter: so as it  
and other on  
thu text. The prooves not, that Timothy had any Ecclesiastical Jurisdiction  
Brethren of over the Elders that were Ministers of Ephesus, who ruled that  
London in Church, v. 17. and were the Bishops of it, Acts. 20. 28. Where  
King Henry Paul enjoynes them, to take heed to themselves; as having no Su-  
the 8. his perintendent paramount them; not giving Timothy any charge  
days in their to take heed to them.

*Letter to*

*Thomas Phi-*

*lips. Fox* **Thirdly,** Admit these Elders were Ministers, yet Timothy  
*Actis and* had no judiciary power over them, to suspend or correct them  
*Monumens.* since v. 1. hee is exprefly enjoyned, *not to rebuke an Elder, but*  
9. 951. *intreat him as a Father:* which is farre from giving him any  
such Episcopall Jurisdiction over them as our Bishops now ex-  
ercise and usurpe; using godly Ministers and raking them, rather  
like dogs and scullions, then Elders.

**Fourthly,** The words are not; that hee should not excom-  
municate, suspend, convent or censure an Elder, but *that he*  
*should not receive an accusation against him, but before two*  
*three wiitnesses.* Now to condemne or cen'ure, is one thing  
to receive an accusation, another. The first not but a Judge

or cheife officer can doe ; the seconde , every register , clerke , informer , or under officer ; Yea , every private Christian is capable to receive an accusation , and every ordinary Minister too , against another superior to him in age , estate , or place , either privately to admonish him , that is accused , of his fault , or to reprove him for it ; or to counsell him how to repent and redresse it ; or to comfort him if hee be dejected with it , or to informe against him to the Magistrate , or whole Congregation , or to pray to God for his amendement . Math. 18. 15. 16. 17. Levit. 19. 7. Gal. 6. 1. 2. Thess. 3. 14. 15. 1. Tim. 5. 20. 24. Tit. 1. 10. to 14. 2. Iohan. 10. 11. Iud. 22. 23. which well expound this text .

Fifthly , The true meaninge of this text is this , that Timothy and other Christians of what quality soever , especially Ministers , should not lightly receive or beleieve any ill report , cheifly of an Elder or Minister , without sufficient testimony of the truth thereof by two of three able witnesses ; as will plainly appeare by paralelling it with Psal. 15. 3. Numb. 35. 30. Deut. 17. 6. c. 19. 15. Hebr. 10. 28. and with Math. 18. 15. 16. 17. where our Saviour saith thus : *Moreover , if thy brother shall trespass against thee , goe and tell him his faults betwene him and thee alone : if hee shall heare thee , thou hast gained thy brother : But if hee will not heare thee , then take with thee two or three more , that in the mouth of two or three witnesses , every word may be established ; and if hee shall neglect to heare them , tell it to the Church , and if hee neglect to heare the Church , let him be unto thee as an heathen man and publican .* A perfect Commentary on this text of Paul , and a direct censure of our Bishops ex officio oathes , and proceedings by the parties owne selfe accusing oath , and answere without or before witnesses produced .

6. This text (admit it gives power to Timothy to take accusations against an Elder before two or three witnesses;) yet it excludes not the other Elders of Ephesus from having like power with him; it gives him not any sole power to heare and determine complaints without the other Elders assistance or consent, *but together with them*, Math. 18, 19. 1, Tim. 5, 17. Acts. 20, 28. Hence the fourth Councell of Carthage, Can. 23. and after it Gratian. Caus. 15. Quest. 7. Cap. Nullus, Decree, *That a Bishop should heare no mans cause without the presence of his Clerkes; and that the sentence of the Bishop should be void, unlesse it were confirmed with the presence of the Clergy*: yea, Gratian in that place prooves out Antiochenū, of the Councils of Hispalis, Agatha the first, Carthagē the Can. 20. second and fourth. Gregory, (whose words and Canons bee Gratian. Distinct. 18. recites at large) that a Minister, Presbyter, or Deacon Conc. Aphri- cannot be punished, or deprived by the Bishop alone, but by canum, Can. 18. Chalce- a Synode or Councell, and that the Bishop cannot heare or donense. Can. 19. Nicenū. determine the causes of Cleargy men alone, without associa- Can. 5. Tole- ting the Elders, of the Church, or other adjoyning Bishops, tanum, 3. with him; for which cause + many ancient Councils Can. 18. Sy- denied, that there should be two Councils kept, in each nodus Fran- Province every yeare, to heare and determine all Ecclesiasti- cica, Anno. 742. Conc. call causes and controversies. This text therefore prooves no Meloense, thing for Timothies Ecclesiasticall or Episcopall Jurisdiction, Can. 32. being written rather for the Churches, and Ministers fu- with many more. ture, then Timothies present instruction, as "Gersonius in Dissertatio Bucerus rightly observes. Finally learned Doctor Whitaker de Guber. hath long since assoyled this objection in these words: That Ecclesia p. 506. 507. Timothy is commaunded not rashly to admit an accusation 508. against an Elder, this prooves not that Timothy had power oControv. 4. or dominion over Elders. For according to the Apostles Quest. 1 c. 2. Sect. 16. minde, to receive an accusation, is to bring a crime to the Church,

Church, to bring the guilty person into judgement, openly to reprove, which not onely Superiors may doe, but also equals and inferiors. In the Roman Republike Knights did judge not onely the people, but also the Senators, and Patriçij. And certainly it seemes not that Timothy had such a Confissory or Court, as was afterwards appointed to Bishops in the Church. What this authority was, may be understood by what followes; Those that sinne rebuke before all, which equals also may doe. Thus Bishops heretofore, if any Elder or Bishop had an ill report, referred it to the Ecclesiastical Senate or Synod, and condemned him, if hee seemed worthy by a publike judgement, that is, they did either suspend, excommunicate or remoove him. The Bishop condemned nocent Elders and Deacons, not with his owne authority alone, but with the judgement of the Church and Clergy. Those who where thus condemned, might lawfully appeal to the Metropolitan; but hee could not presently alone determine, what seemed good to him, but permitted the Synod to give sentence, and what the Synod decreed was ratified. The same answer Martyn Eucer, De vi & usu. S. Ministerij, Doctor Andrew Willet Synopsis Papismi. Cont. s. Gen. Quest. 3. part. 3. in the Appendix, and Gersonius Bucerus De Gubernat. Ecclesiae \* pag. 4 Vide pag. 300. 10 398. (where this objection is most fully cleared by 490. usque Councils, Fathers, and other authors testimonies) give unto 524. this place: so that it makes no prooef at all, that Timothy was a Bishop. So as from all these premises I may safely conclude, that Timothy was neither a Bishop, nor Bishop of Ephesus, nor first, nor sole Bishop of that See, as many overconfidently, and erroneously affirme.

Obj. 6. If any in the sixt place object, that ¶ diverse of the  
 ¶ See Gerso- ancient Fathers, as *Dionysius Areopagita*, *Hierome*, *Ambrose*,  
 nius Bucerius *Dorotheus*, *Theodoret*, *Chrysostome*, *Epiphanius*, *Eusebius*, *Gre-*  
*p. 518. 519.* *gorie the great*, *Policrates*, *Oecumenius*, *Primasius*, *Isidor Hispa-*  
*p Eccles. hist.* *l. 3. c. 4. as lensis*, *Beda*, *Anselme*, *Rabanus Maurus*, with many moderne  
*Meredith* writers affirme *Timothy* to be *Bishop* and first *Bishop* of the *Ephes-*  
*Hamner*, a *sians*, therefore hee was so.  
*Bishop Eng-*  
*lisbeth it.*

\* In I. Tim.

3.

¶ See Doctor

Raynolds

conference,

with Hart.

p. 213.

q Defensor

Pacis, pars.

2.c. 16. Vl-

ricus Velenus,

Petrus non

venisse Ro-

man, neque beene

Bishop of Rome,

and to have contynned Bishop there for di-

illipassus est.

vers yeares, yet q

Marcellus Patavinus,

r Carolus Molinaeus,

r Senatus

Consulutus

Francia con-

tra abusus

Paparum.

162, to 172.

s Doctor Ray-

nolds confe-

rence with

Hart.e. 6.

Divis. 3.

p. 210. to

218. Balaeu

in Act. Rom.

Pontif.l. 1.

Prefation.

Christopher

at Rome.

Carlile his S. Peters life, and Peregrination, proving that Peter was never at Rome.

R. Bernard his fabuloum foundation of the Popedome.

Answ. 1. I answer first, that as some of these Fathers are spu-  
 rious, and not to be credited, so many of their testimonies are  
 ambiguous, if not contradictory. p Ensebius writes, that Ti-  
 mothy IS R E P O R T E D to be the first Bishop of Ephesus,  
 and Titus of the Churches of Creta : which is rather a deniall then  
 an affirmation that hee was Bishop there in truth. \* Theodoret,  
 and Beda affirme him, to be Bishop of all Asia, not of Ephesus  
 onely, and so an Archbishop rather then a Bishop. Their Testi-  
 monies therefore being so discrepant and dubious, are of no va-  
 lidity.

Secondly, ¶ Many of the Fathers affirme Peter to have  
 man, neque beene Bishop of Rome, and to have contynned Bishop there for di-  
 illipassus est. vers yeares, yet q Marcellus Patavinus, r Carolus Molinaeus,  
 with sundry s other late Protestant writers, both forraigne and  
 domestique, affirme, and substantially proove by Scripture and  
 reasons; that Peter was never at Rome, nor yet Bishop thereof. As  
 therefore their bare authorities are no sufficient argument, to  
 proove Peter Bishop of Rome, so neither are they sufficient to  
 evince Timothy Bishop of Ephesus.

Thirdly, These Fathers affirme not Timothy to be sole  
 Bishop of Ephesus, or to be Diocesan Bishop, or such a Bishop  
 as is superior to a Presbyter in Jurisdiction or degree; the thing  
 which ought to be prooved; and if they affirmed any such thing,  
 yet seeing the fore-alleged Scriptures contradict it in a most  
 apparant

apparant maner, they are not to be credited against the Scriptures testimony.

*Fourthly, The Fathers terme him Bishop of Ephesus; not because hee was any sole Diocæsan domineering Bishop there, as the objections pretend; but because hee was left by Paul to teach and instruct them for a space, till hee returned from Macedonia, and to order that Church together with the other Bishops and Elders thereof; and being one of the eminentest Pastors of that Church, next after Paul, who planted it, the Fathers terme him, the Bishop of Ephesus, in that sence onely as they stiled Peter, Bishop of Rome and Antioch, Iames Bishop of Jerusalem, \* Fox Acts Marke Bishop of Alexandria, and the like; ( \* note that they and Men were Bishops properly so called, or such as ours are now, but onely ments p. in a large and generall appellation, because they first preached the 1465. Ger- Gospeſſell to ſuch Churches) to no other purpose, but to proove a per- ſonius Buce- petnall ſucceſſion of Presbyters, and doctrine in those particular bernes. Eccl. Churches, from the Apostles time till theirs, naming the eminen- p. 432. uſq; test Minister, for parts and gifts in each Church, the Bishop of 500. 519. that Church; all which appears, by t. Irenaeus, u Tertullian, t Advers. and x others; who call them Bishops onely for this purpose, Hæreses. l. 3. to derive a Succession of Ministers, and doctrine from the A- c. 2. 3. l. 4. c. poſtles. Hee that would receive a larger anſwer to this objection, 43. 44. 45. let him read Gersonius Bucerus, de Gubernatione Ecclesia, p. 518. u De Pre- to 524. 436. to 441. 498. uſque 500. 538. 539. which will ſcriptionibus adverſ. Hæ- give him ample ſatisfaction.*

x Eusebius

*Obj. 7. If any finally object, that Paul desired Timothy to abide ſtill at Ephesus when hee went into Macedonia: I. Tim. 1. 3. Ecclef. Hift. l. 5. c. 12. 22. Fox Acts & Monuments and that the Greeke verbe περιμένει signifieth a conſtant reſidence, or abiding in one place. Therefore Timothy was Bishop of Ephesus: which if it be a ſolid Argument, prooves many of our Court Nonresident Prelates and Ministers, to be no Bishops (because they reſide and abide, not muchleſſe preach and keepe hospitality on their Bishopricks,) rather then Timothy to be Diocæſan Bishop of Ephesus.*

*Answ. 1.* To this I answer, first, that the argument is a grosse inconsequent. For Timothy might abide thus at Ephesus as an Euangelist, as an Elder, as Paules assistant, or substitute onely; as an ordinary Minister, not as a Bishop; his abiding therefore at Ephesus is insufficient to constitute him a Diocæsan Bishop of that See.

*Secondly,* Paul and Titus ordained Elders in every Church to abide and continue, with their flockes : Acts. 14, 23. Tit. 1, 5, 7. yet the Opposites deny these Elders to be Diocæsan Bishops.

*Thirdly,* Every ordinary Minister is to reside and abide upon his Cure, Rom. 12, 7, 8. 1, Cor. 7, 20. 1er. 23, 1, 5. If this argument therefore where solid, every Minister should be a Diocæsan Bishop.

\* *Acts. 18.* *Fourthly,* Paul left \* Aquila and Priscilla at Ephesus to abide there; Will it therefore follow, that they where Diocæsan Bishops of the Ephesians? If not, then the argument is invalid.

*Answ. 2.* Secondly, I answer, That Timothy was to abide at Ephesus onely for a season, till Paules returne out of Macedonia and no longer, 1, Tim. 3. 14, 15, c. 4, 13, 14. after which hee went with Paul from Macedonia into Asia to Troas, Acts. 20. 4, 5. and from thence to Italy, Philippi, and Rome, Heb. 13, 23. Phil. 1, 1, c. 2. 19. Col. 1, 1. 2, Tim. 4. 9, 13. hee being never resident at Ephesus, ( for ought appeares in Scripture or authentique story,) after Paules returne out of Macedonia. His abode therefore at Ephesus being but for so short a time, and hee so great a Nonresident from it afterward, cannot possibly argue him to be a Diocæsan Bishop of that Church.

*Answ. 3.* Thirdly, Greeke word πεστιν, to abide, is oft applyed in Scripture to a short abode, for a day or two, or some little space, as well as to a perpetuall fixed residence; as Math. 15,

32. Marke 8. 2. So it is in the objected text ; where it is put only in opposition to Paules journey into Macedonia ; in respect wherof Timothy continuing at Ephesus till his returne, might be truely said, *to abide there* ; though after his returne bee remooved thence to other Churches ; as *Geronimus Bucerus, De Gubernatione Ecclesiæ.* p. 502. to 518, observes.

*Answ. 4.* Fourthly, Paul did not injoyne, *but beseech* Timothy *to abide at Ephesus* : therefore his residence there was but arbitrary at his owne pleasure, not coactive, not injoyned by vertue of any Episcopall office ; this Text therefore cannot proove Timothy to be Bishop of Ephesus, no more then his stay at Corinth, and other places whether Paul sent him, proove him to be Bishop of those Churches.

*Answ. 5.* Finally, Admit Timothy to be both the first and sole Bishop of Ephesus, which is false ; yet this makes nothing for, but against our Hierarchicall and Diocesan Bishops : *for Epheſus*. *Diocesan Bishop of* *Ephesus* was but one City, one Parish, one Church, one flocke and Congregation ; as is evident by *Acts. 20. 17, 28, 29, c. 18, 24, 25, 26, c. 19, 1. to 18, Ephes. 1, 1, c. 4, 4, 16, c. 6, 21, 22, 23. 1, Tim. 1, 3, c. 5, 17 to 23. Rev. 1, 20, c. 2. 1.* So that the argument from this example is but this ; Timothy was onely Bishop of one City, Parish, Church, Flock and Congregation, not of many : Therefore all Bishops ought to be so too, as well as hee.

*Obj.* If any object, that the City of Ephesus was a Dioces; *nisi Bucerus* for it had *many Elders*, therefore many Parishes, and severall *Dissertatio Congregations?* *Acts. 20, 17, 28. 1, Tim. 5. 17.*

\* See *Gerfo-  
De Gubern.  
Eccl. p. 213.*

*Answ. 1.* I answer, that the argument followes not ; For first, in the Apostles times, and in the primitive Church, every particular Church and Congregation had \* many Elders, Ministers, and Deacons in it, who did jointly teach, and instruct the

and likewise governe and order it by their common Counsell and consent ; as is evident by Acts 1. 14. to 26. c. 2. 1. to 47. c. 3. 1. c. 4. 3. 8. 9. 20. 21. & 23. 31. to 37. c. 5. 18. to 33. 42. c. 6. 1. to 9. c. 11. 29. 30. c. 14. 23. c. 15. 2. to 23. 25. 32. c. 20. 17. to 30. c. 21. 18. Phil. 1. 1. Tit. 5. 4. to 14. c. 5. 17. Tit. 1. 5. 7. Jam. 5. 14. 1. Cor. 14. 23. to 33. Ignatius Epist. 5. 6. 8. 9. 10. 11. 13. 14. Policarpus Epist. ad Philipenses, Irenaeus contra Haeres. l. 3. c. p. 1. 4. c. 43. 44. Tertull. Adversus Gentes, Apolog. c. 39. Hieronymus, Sedulius, Chrysostomus, Primasius, Remigius, Haymo, Rabanus Maurus, Oecumenius, Theophylact, Anselmus, Petrus Lombardus , and sundry others , in their Commentaries, and expositions upon Philip. 1. 1. 1. Tit. 5. Acts. 15. and 20. 17. 28. The fourth Councell of Carthage, Can. 22. 23. 24. 25. The Councell of Athen, under Ludovicus Pius, Can. 8. 10. 11. The 12. Councell of Toledo , Can. 4. and all writers generally accord.

Secondly , wee at this day , have many Prebends, Canons, and Ministers in eyery Cathedrall and Collegiate Church, yea in every Colledge in our Universities , and elsewhere ; yet but one Church and Congregation.

Thirdly , We have in many other Churches in the Country where the Parishes are large , and there are divers Chappells of ease, many Curates and Ministers; yet but one Church, one Parish; not a Dioces ; neither is the cheife Minister either a Bishop or Diocæsan , though hee have diverse Curates and Ministers under him , to assist him in his Ministry : yea in many places where

\* Ioannes dethere is but one Church, no such Chappells of ease, and the Parish Aten , Con- great, we have severall Ministers, Lecturers, and Curates, in some stit. provin. 4, or 5, in most 2, or 3, yet no Dioces, no Bishopricke. Nei- fol. 122. ther is this a Novelty, but an ancient constitution , not onely 1. ynd. pro- instituted by the Apostles , and continued ever since , but like- vnt. Constit. 1.3. Th. De wise enjoyned by the \* Councell of Oxford under Stephan Patr. 17. & iugston Archbishop of Canterbury in the yeare of our Lord,

1222. which decreed ; that in all Parish Churches, where the Parish is great, there should be 2, or 3, Presbyters at the least, according to the greatness of the Parish; and the value of the Benefice; least that one only Minister being sicke, or otherwise debilitated, Ecclesiasticall Beneficiis (which God forbid) should be either withdrawne, or denied to the Parishioners that were sicke, or willing to be present at divine offices. The multitude or plerality therfore of the Elders in the Church of Ephesus, is no argument at all to proove, that is was a Dioces; or that Timothy was a Diocesan Bishop, because hee had Ministers and Curates under him; for then our Deacons, Archdeacons, and Pluralists, who have many livings, Chappells, (and so many Curates and Ministers) under them, should be Diocesan Bishops too by this reason.

Secondly, I answer, that admit there were divers Churches and Congregations in Ephesus, which is very improbable, *the greatest part of the Citizens being Idolaters, and the City it selfe a worshipper of the great Goddess Diana, and of the Image which fell downe from Jupiter, Acts. 19. 21. to 41.* yet it can not be prooved, that Timothy was cheife Bishop and Superintendent over all these Churches, but onely of one of them: as every Minister and Bishop of England is a Minister and Bishop of the Church of England, but not a Minister and Bishop in and over all the Curches of England, but in and over his owne Parish Church, and Dioces onely. For Paul himselfe (who planted that Church, and *+ resided in it for three yedres space, + Acts. 19.* during which time it is like there was no Diocesan Bishop of it *10. c. 20. 31* but himselfe) expressly calls the *Elders of the Church of Ephesus, Bishops and Overseers of that Church, and that by the Holy Ghostes owne institution;* and thereupon exhorts them, *to take heed to all the flockes, and to feed and rule that Church of God, which hee had purchased with his owne blood,* *Acts. 20. 28. 1. Tim. 5. 17.*

Since

Since therefore everyone of these Elders by the Holy Ghostes institution, and Paules resolution was no other, but a Bishop over his owne flocke, (if severall,) both to instruct and rule it; it is certaine, that Timothy ( if hee were a Bishop of Ephesus and there were many Churches there,) was onely Bishop of one of them, not of all; and so no Diocesan Bishop, as our Prelates and their flatterers vainly pretend. Timothy therefore being neither a Bishop, nor first, sole, or any Bishop of Ephesus, or of any other place, or if a Bishop, no Diocesan Bishop, but of one Church and congregation onely, as these premisses evidence, all our Prelates inferences drawne from his example to proove their Episcopall Authority and Jurisdiction *In re Divin.*, (which for the most part hang upon his Episcopall rochet onely,) fall quite to ground, and their Episcopall Authority together with it. I now proceed to the next Question ( wherein I shall likewise discusse, whether the power of ordination belongs onely to Bishops, not to Presbyters? And whether this Paradoxe of the Prelates beseeue, that ordainers are greater in Jurisdiction and degre than those that are ordained?) to wit;

*Question. 2. Whether Titus were ever Bishop, or Archbishop of Crete?*

What ever the common bruite and Error of these or former times conceire, under correction, I perswade my selfe, that Titus was no Bishop nor Archbishop of Crete: and that for these ensuing reasons.

First, because the Scripture never stiles him a Bishop; nor S. Paul, who often stiles him, his partner and fellow-helper concerning the Corinthians, (not Cretians;) the Messenger of the Churches, (not Bishop) and the glory of Christ, 2 Cor. 8, 23, 6, 16. his Sonne, Titus 1, 5, his brother, 2 Cor. 7, 6, 13, 14. never Bishop, as some would make him.

Secondly,

since

Secondly, Because his cheifest imployment was to the Church of Corinth, after that hee had been left by Paul in Creet, as Paules partner, and fellow-helper in that Church, 2. Cor. 2. 13. c. 7. 6. 13. c. 8. 6. 16. 23. c. 12. 18.

Thirdly, Because hee was Paules companion, attendant, partner, fellow-helper, Messenger, fixed to no settled place of residence, as Bishops were, 2. Cor. 2. 13. c. 7. 6. 13. c. 8. 6. 16. 23. c. 12. 18. Gal. 2. 1. 3. 2. Tim. 4. 10. sent by him from Rome, long after his being in Creet, into Dalmatia, 2. Tim. 4. 10.

Fourthly, Because Paul writes exprely to him, Tit. 1. 5. not that hee ordained him Archbisshop or Bishop of Crete, but that hee left him in Creet (for a sealon) for this cause, that hee should sett in order, the things that were wanting, and ordaine Elders, in every City, as hee had appointed him: Therefore was hee there onely as Paules Vicar generall, Commissary or substitute, to order those things, in such sort, as hee had appointed him, which Paul could not dispatch, whiles hee was residing, not as the Archbisshop or Lord Bishop of Creet, to order all things there, by his owne Episcopall Jurisdiction and authority as hee listed himselfe.

Fifthly, Hee exprely charged him, to come to him diligently, to Nicopolis when hee should sent Arthemas or Tychicus to him, for there hee intended to winter, Tit. 3. 12. By which it is evident, that his stay in Creet by Paules appointement, was very short, not above halfe a yeare, if so much; after which wee never read hee returned thither, though we finde, hee was sent to Corinth, and Dalmatia, that hee went up to Hierusalem with Paul, and came to him during his imprisonment at Rome, Gal. 2. 1. 3. 2. Cor. 2. 13. c. 7. 13. 14. c. 8. 6. 16. 23. c. 12. 8. 2. Tim. 4. 10. His short abode therefore in Creet, without returning thither, prooves him to be no Bishop.

\* Homer.  
Odys. 19.

Sixtly, Paul chargeth him, to bring Zenas the Lawyer and  
and Apollos diligently on their way , that nothing might be wanting to them; Tit. 3. 13. Now it is very unlikely ; that an Arch-  
bishop or Bishop of Crete , wherein were \* 90 walled Cities,  
would stoope so low, as to waite thus upon Lawyer , as Zenas,  
or a Disciple, as Apollos was , unlesse bee were far more  
Humble then any Archbishops or Prelates in these our times;  
who are commonly so insolently proud , as to disdaigne all fa-  
miliar conversations with Lawyers, or Ministers.

Seaventhly , Paul left Titus Bishop of no one City in  
Crete , and bee expresaely enjoynes him , to ordaine (not one but  
many ) Elders ( in the plurall number ) in every City of Crete ,  
Tit. 1. 5. 7. where there were no leſſe then 90 walled Cities in  
Homerus time; which Elders were no other but Bishops , and so  
tearmed by him v. 7. ( For a BISHOP must be blameleſſe ,  
&c.) as Hierom. Chrysostome , Ambrose , Theodore , Sedulius ,  
Primasius , Remigius , Beda , Ranbanus Maurus , Bruno , Theo-  
philact , Oecumenius , Anselme , Lyra , Hugo Cardinalis , Aquinas ,  
with other moderne Commentators on this text accord . If then  
Paul gives expresaē directions to Titus , to ordaine many Elders  
and Bishops in every City of Crete , constituting him a Bishop in  
none of them , that we read of , (an apparent argument , that bee

# Mercator's  
Atlas in  
English  
London.  
1635.  
p. 812.  
\* Quoted by  
Doctor Bar-  
nes in his  
Workes.  
p. 210. See  
Gersonius  
Bucerius de  
Gubernat.  
Ecclesiæ.  
p. 520, 621

was no Bishop there , because bee had there no Bishops See at  
all , and was no sole Bishop of any one Citty : ) it is not probable  
that bee constituted him sole Archbishop or Bishop of all Creet ,  
(which had # anciently no leſſe then 4. Archbishops and 21.  
Bishops in it,) it being the Apostles practise to place many Bishops  
and Elders in one Church , but never one Bishop or Archbishop  
over many Churches , Phil. 1. 1. Acts. 20. 28. Hence \* Atha-  
nasius , Chrysostome , Oecumenius and Theophilact on Titus 1. 5.  
7. write thus: Here bee will have Bishops to be understood for Pres-  
byters or Ministers , as we have elsewhere often said , neither verily  
would bee have the charge of the whole Iland to be permitted , or  
granted to one man , but that every one should have his owne proper  
cure & charge , allotted him: for bee knew that the labour & paines  
would be the lighter and that the people would be governed with  
greater

greater diligence, if that the Doctor or teacher should not be distract-  
ed with the government of many Churches, but should onely give  
himselfe to the government of one, and study to compose and adorne  
it with his maners. So also Peter Lombard, \* Alphonsus de Castro, Episcopus.  
\* Doctor Barnes, and others on, and from this text, determine.\* p. 210.

<sup>\* Adversus</sup> Heresies. Tit.

<sup>† See Gerso-</sup>

Eightly, All generally <sup>†</sup> accord, that Archbishops, yea Metropolitane BISHOPS themselves are not of divine or Apostolical, but Papall and humane Constitution; witnessesse Pope Nicholas apud Gratianum Distinct. 22. c. 1. Omnes sive Patriarche 556. Th. colas apud Gratianum Distinct. 22. c. 1. Omnes sive Patriarche 556. Th. cuiuslibet apicem, sive Metropolis primatus, aut Episcopatum (a Cartwright thedras, vel Ecclesiarum sive cuiuscunque ordinis dignitatem \* IN 2. Reply to STITVIT ROMANA ECCLESIA. Which Pope Anacletus in his 3. Epist. c. 3. doth likewise averre, and Pope 616.

Lucinus and Clement, in Gratian, Distinct. 80. affirme as much; \* See Ana- informing us, that Archbishops and Primates are the Successors, cleti Epist. of the Heathenish Arch-Flamens, and to be placed onely in those 3. c. 3. Surius Cities where the Arch-Flamens had their Sees: with which Peter Concil. Tom. Lombard accords, lib. 4. Distinct. 24. Hence our a Historians a Galfridus record of King Lucius, the first Christian Prince of this our Re- Monum- alme, that hee instituted 3. Archbiskoprickes, and 25. Bishop- rickes and Bishops, in stead of the 3. Arch-Flamens, and 25. Ponticus Ve- Flamens, changing their Sees into Biskoprickes, and Archbiskop- rickes; by which it is evident, that Archbishops, Patriarkes, hyst. l. 4. p. and Metropolitans (instituted onely at first by <sup>†</sup> severall Conn- 106. Poli- cells and Princes) are no divine or Apostolical, but onely a hu- chron. l. 4. mane institution; This all the Archbishops, Bishops and Clergy of c. 16. f. 163. Antiquit. England in their institution of a Christian man, dedicated to Eccles. Brit. King Henry the 8. fol. 59. 60. resolve in these termes. IT IS p. 7. wth OVT OF ALL DOVB T, that there is no mention made nei- sundry ther in Scripture, neither in the wrisings of any authentical Doctor others. or Auctor of the Church being within the time of the Apostles, has Cencil. Tom. Christ did ever make or institute any distinction or difference 1. p. 140. 163. 165.

342. 505. 392. Tom. 2. p. 1046. Tom. 3. p. 547. Socrates Eccles. Hyst. l. 5. e. 8. Euagirus Eccl. Hyst. l. 2. c. 18.

to be in the preeminence of power, order or Jurisdiction betweene the Apostles themselves, or between the Bishops themselves, but that they WERE ALL EQUAL IN POWER, AUTHORITY AND JURISDICTION; And that there is now and since the time of the Apostles any such diversity or difference among the Bishops, IT WAS DEVISED BY THE ANCIENT FATHERS, of the primitive Church, for the conservation of good order, and unity of the Catholike Church; and that, either by the consent and authority, or else at least BY THE PERMISSION AND SVFFRANCE OF THE PRINCES AND CIVILL POWERS for the time ruling. For the sayd Fathers, considering the great and infinite multitude of Christian men so largely increased through the world, and taking examples of the old Testament, thought it expedient to make an order of Degrees, to be among Bishops, and spirituall governours of the Church, and so ordained some to be Patriarkes, some to be Metropolitans, some to be Archbishops, some to be Bishops; and to them did limit severally (not onely) their certaine Diocese and Provinces, wherein they should exercise their power and not exceed the same, but also certaine bounds and limits of their jurisdiction and power; &c. The same is averred by learned Bishop Hooper, in his Exposition upon the 23. Psalme fol. 40. who sayth, that Archbishops were first ordained against Whitgift Tract. 8. selfe confesseth as much, that Archbishops are neither of divine, or Apostolicall, but humane institution, since the

\* In his Reply to Cartwright. See Cartwright his second Reply fol. 414. to fol. 616. of his Tract. 8. he confesseth as much, that Archbishops are neither of divine, or Apostolicall, but humane institution, since the

Apostles times. And \* Patricke Adamson Archbishop of \* An. Mel-  
 S. Andreues in Scotland, in his publike exhortation, in the yearne Petri  
 Synode of Fiffc in Scotland Anno 1591. professed since- Adamsoni  
 rely, (ex animo) that Bishops and Ministeres by Gods Palinodia  
 word were all equall and the very same; That the Hierarchy printed An.  
 and superiority of Bishops over other Ministers, NV L-  
 LO N I T I T V R V E R B I D E I F V N-  
 D A M E N T O, had no foundation at all in the word  
 of God; but was a meere humane Institution long after the  
 Apostles times, from whence the Antichristian Papacy of the  
 Bishop of Rome hath both its rise and progresse; and that  
 for 500. yeare last past, it hath beeene the cheifest instru-  
 ment of persecuting and suppressing the truth and Saints of  
 God in all Countries and Kingdomes, as all Histories mani-  
 fest. Thus this Archbishop in his Palinody, disclaiming  
 not onely Archbishops but ever Diocesan Bishops to be of  
 divine, but onely of humane institution long after the A-  
 postles, giving over his Archbischopricke thereupon, and li-  
 ving a poore dejected life. This being then granted on all hands,  
 it is cleare, that Titus could not be Bishop of all Creete; for then  
 hee should be an Archbishop, haying divers Bishops under him,  
 those Elders which hee placed in every City of Creete being no  
 other but Bishops, Tit. 1. 7. as all acknowledge, and Arch-  
 bishops were not instituted till after the Apostles and Titus dayes;  
 For the e reasons I conceive, that Titus was not Bishop of  
 Creete, having no Episcopall or Archiepiscopall See there ap- <sup>d De Guber-</sup>  
 pointed to him; which learned <sup>d Gersonius Baderus hath at nat Eccl. p.</sup> 233. to 238.  
 large manifested, to such who will take paines to peruse him. <sup>299. to 390.</sup>

Obj. 1. If any object i. that the Postscript of the Epistle 394. 395.  
 to Titus, giles him, Titus ordained the first Bishop of the Church 396. 397.  
 of the Cretians: Ergo hee was Bishop or Archbishop of Creete. 490. 10423.  
 580. 581.

*Answ. 1.* I answer 1. that as this and all other Postscripts,  
 \* David Dickson his Short explanation on the Epistle to the Hebrewes.p. imperfect tense and third person. *IT WAS WRITTEN TO TITVS, &c.* therefore no convincing authority: so this clause <sup>Master Perkins his Commentary on Gal. 6.</sup> (*ordained the first Bishop of the Church of the Cretians*) is no part of the Postscript, but a late appendix to it, not found in any of the Copies of this Epistle which the Fathers follow, in their Commentaries, in few or no ancient Greeke, Latine or English Copies and Translations of this Epistle, in few or no Testaments or late Commentators: And had Titus been Bishop of Creete, it is like Paul would have given him this Title in the Epistle, (*where hee stiles him, Titus his owne Sonne after the Common faith. c. 1. v. 4.*) as well as in the Postscript; (which in truth is none of his, but some others, Perchance Oecumenius his addition, the first that mentions it, 1050. yeares after Christ) *since hee speakes of Bishops by name in that Epistle, Tit. 1. 7.* But of this, see more in the answere to the Postscript of Timothy.

*Secondly,* I answer, that this Postscript is directly false; for it is written from Nicopolis of Macedonia. Now it is cleare by the 12. verse of the third chapter of this very Epistle, that Paul was not at Nicopolis when hee writ it, but at some other place; for hee writes thus to Titus, *When I shall send Ariemas unto thee or Tychicus, be diligent to come unto me to Nicopolis, for THERE (not here) I have intended to winter.* Now had Paul then been at Nicopolis, hee would have written thus, for here (not there) I have intended to winter.

\* Commenter; there being ever spoken of a place from which we are absent, <sup>tary on Gal. 6. Vol 2.</sup> here only of a place present. The Postscript therefore being false as <sup>\* Mr. Perkins workes hence conclude, can be no part of Canon-</sup> call

call scripture, no Epistle, none of Paules penning, but a meere ignorant Appendix of some scribe or commentator of after times, and so no solid proove to manifest Titus Bishop or Archbishop of Creete, not at Nicopolis when this Epistle was written.

*Obj. 2.* If they secondly object; that Paul left Titus in Creete to set in order the things that were wanting, Tit. i. 5. Ergo hee was a Bishop.

*Answ. 2.* I answere, that this is a meere inconsequent; and I may argue in the like nature; Our Archbishops and Bishops (especially those who turne Courtiers, Counsellors of State, and Nonrefidents,) leave <sup>#Bishop La-</sup> their Archdeacots, Chauncellers, Commissioners, Vicars generall, and Officials, to visit, order, correct <sup>timers fourthly</sup> their Dioces, and to set in order these Ceremonies, Altars, Images, and Church ornaments, which were well wanting (now too <sup>Sermon of the plough, Fox Acts & Monuments,</sup> much abounding) in them; Ergo Archdeacons, Chauncellers, Vicars generall, and Officials, are Archbishops and Bishops of those Dioces: The King sends his Indges, Commissioners and Officers to some Counties or Citties, to sett Causes, Countries, people, Armes, Forts, Citties in good order, and to see defects in these supplied. Ergo Judges, Commissioners and Officers are Kings: *Churchwardens ought by the Canons of 1571. and 1603. to sett in order, and provide such bookes, ornaments, and necessaries as are wanting in Parish Churches, and see them well repaired:* Ergo Churchwardens are Bishops: For Titus was here left, to sett in order the things that were wanting, AS P A V L HAD APPONTE D H I M ; and no other wise, Tit. i. 5. 6. 7. 8. 9. hee did all by his direction and authority, not his owne. There is nothing therefore in this, of ordering things that were wanting in the Church of Creete, which favours of Episcopall Jurisdiction. And I may better argue hence, Titus did nothing at all in Creet but by Paules speciall appointment and Commission; Ergo hee wa no Bishop; or if a Bishop: Ergo Bishops shold order nothing in their Bishoprikes, nor keepe any visitations, <sup>bus</sup>

\* So the Statutes of 25. H. 8 c. 29. 37. H. 8 c. 17. 27. H. 8 c. 15. 1. E. 6. c. 2. 1. E. liz c. 1. 2. 8. Eliz. c. 1. 25. H. 8 c. 21. 31. H. 8 c. 9. 14. 32. H. 8 c. 15. 16. 2. H. 5. c. 1. 14. Eliz. c. 5. Obj. 3. If any object in the third place, That Titus was left to ordaine Elders in every City in Creete; Tit. 1. 5. Ergo, hee was a Bis hop; because none have power to ordaine Elders, but Bis hops; since none ordained Elders in Creete but Titus, who was a Bis hop.

expressly resolve.  
That the power of ordination of Ministers belongs not only to Bis hops.

*Answe.* 3. I answer first, that this is as bad a consequence as the former, and a meere circular argumentation: For first they will needs proove Titus a Bis hop; because hee ordained Elders; and none but Bis hops can ordaine Elders; and then next they proove, that none but Bis hops can ordaine; because Titus forelooth was a Bis hop, and hee onely did ordaine Elders in Creete. A meere Circle, and *Petitio Principij*: yet this is the Logike of our great Rabbi Prelates.

Secondly, I answer, that this proposition whereon they ground themselves and their Prelacy, that none have any right *Iure divino* to ordaine Elders or Ministers, but Bis hops; and that *quatenus Bis hops* too, (which they must adde, or else their argument is unsound,) is a notorious falsehood, and meere landy foundation; For first, not to remember how Moses a Civill Magistrate, consecrated Aaron and his sonnes by Gods owne appointement, Levit. 8. 5. to 32. Exod. 29. 9. 35.

Fifth, The Apostles themselves were ordained Apostles and consecrated Ministers by Christ himselfe, Matth. 28. 19. 20. Mark.

Marke 16. 15. 16. Iohn. 20. 22. 23. 24. Acts. 1. 4. 5. Rom. 1. 5. 2. Cor. 3. 6. To whom the power of ordination principally appertaines, Ephes. 4. 11. 12. 1. Cor. 12. 28. Acts. 20. 28. 1. Pet. 1. 4.

Secondly, *The Apostles and Euangelists ordained Elders in every Church,* Acts. 14. 23. c. 19. 1. 6. 7. c. 7. 6. yet they were properly no Bishops as all learned men acknowledge.

<sup>e</sup> Fox *Actes & Monuments.*

p. 1465.

Thirdly, *The Disciples* (inferior to the Apostles and Euangelists as the objectors teach) ordained Ministers and Elders too, though they were no such Bishops as the objectors mean. Acts. 14. 1. 2. 3. c. 9. 10. to 22.

Fourthly, <sup>†</sup> *Presbyters and ordinary Ministers ordained* <sup>†</sup> *Acts. 13. Elders and Ministers, yea Timothy himself was made a Minister* <sup>1. 2. 3.</sup> *by the imposition of the handes of the Presberty,* 1. Tim. 4. 14. Thus did they in the primitive Church; this doe they still in our owne Church, as the booke of ordination it selfe confirmed by <sup>\* two</sup> *Acts of Parliament, the 35. Canon, and experience witnesse;* <sup>\* 3. Ed. 6.</sup> this doe they in all the reformed Churches now, which should <sup>c. 32. 8. Eli-</sup> <sup>Zab. c. 1.</sup> have no lawfull Ministers, and so no true Church, if the power of ordination were *Jure divino* appropriated onely to Bishops, and not common with them unto other Ministers.

Fiftly, *Patriarkes, Metropolitanes, Archbishops and Chorall Bishops* (neither of which are properly Bishops in the objectors sence) ordaine Ministers: If then all these have ordained Elders and Ministers, though no Bishops, by sufficient divine Authority, (as the objectors cannot deny of the 4. first, and dare not contradict it in the last,) then it is most false; that the power of ordination *Jure divino* belongs onely to Bishops, as Bishops in the objectors sence; for then none of those 5. being not properly such Bishops, could lawfully have ordained Ministers or Presbyters, as they did and doe.

L

Thirdly,

*Thirdly*, There is no one syllable in the Scripture to proove, that the power of ordination belongs onely to Bishops *quatenus* Bishops ; neither is there any one example to warrant it. We read of Apostles, Euangelists, Disciples, Presbyters, that layd hands on others to ordaine them Ministers ; but of Bishops,(I mean distin&t from Presbyters,) we read not a word to this purpose , how then can this be true , that the power of ordination belongs onely to Bishops *quatenus* Bishops , *Jure divino* ?

*Fourthly*, We read not a word to this purpose in Scripture of any Bishops distin&t from, or superior , in order , degree and dignity to Presbyters ; if therefore such Bishops themselves be not *Jure divino* , the power of ordination cannot belong to them *Jure divino* , the rather because we read of no man whom the Scripture cals a Bishop ordaining Ministers.

Admit there were such Bishops *Jure divino* ; yet that the power of ordination belongs to them *Jure Divino quatenus* such Bishops , is most false , but onely *quatenus* they are Ministers : For it appertained to the Apostles , to the Euangelists , to Disciples and Presbyters *Jure divino* , though no such Bishops; and the objectors will acknowledge , that it belongs to Popes, Patriarkes , Metropolitans and Archbishops , though they neither were nor are properly such Bishops, and are no divine, but meere humane institutions ; therefore it must appertaine unto them onely, as they are Ministers , (in which respect they all accord , and are not differenced one from another ; ) not *quatenus* Bishops ; for then the Apostles, Euangelists, Disciples, Presbyters, Popes, Patriarkes, Metropolitanes , and Archbishops , being not properly such Bishops , could not lawfully ordaine. The power therefore of ordination belonging to the Apostles , Euangelists, Disciples , Presbyters and others as well as to Bishops,not to Bishops onely,or to them as Bishops, but as Ministers , ( it being a g *meere Ministeriall act* , inferior to preaching,

<sup>g</sup>Gersonius  
Bucerius,  
<sup>p. 33. 158.</sup> Presbyters, Popes, Patriarkes, Metropolitanes , and Archbishops , being not properly such Bishops , could not lawfully ordaine. The power therefore of ordination belonging to the Apostles , Euangelists, Disciples , Presbyters and others as well as to Bishops,not to Bishops onely,or to them as Bishops, but as Ministers , ( it being a g *meere Ministeriall act* , inferior to preaching,

preaching, administering the Sacrament and baptizing, as all acknowledge) it can be no good evidence to proove Titus a Bishop. Now because this power of ordination which our Prelates would Monopolize unto themselves, is the maine pillar whereon they now suspend their Episcopall Jurisdiction over ther Ministers, I shall produce some humane authorities, to proove the right, the power of ordination and imposition of hands to be by Gods Law common to Presbyters as well as to Bishops; I shall beginne with Councils. The 4. b *Council of Carthage, Can. 3.* about the yeare of our Lord 418. pre b Surius scribes this forme of ordination of Ministers, *When a Minister* Tom. 1. f. *is ordained, the Bishop blessing him, and holding his hand upon* 513. *his head, all the Presbyters or Ministers likewise that are present,* \* *Distinct.* *shall lay their hands upon his head by the Bishops hand.* This Ca- 23. *non is incorporated by Gratian, into the body of the Canon Law,* k Notes en *and hath been practised and put in ure in all ages since,* till now; 4. 14. *The very Glosse on \* Gratian, yea and k the Rhemists 100, l Distinct.* assuring us, that when a Preist is ordained, all the Preists stan- 23.24.25. ding by, doe lay their hands upon him; neither is there any other m Appendix ad Catal. forme of ordaining Ministers, prescribed in the Canon Law or Testium Ve- Councells, but this alone, which all Churches have observed, and ritatus. yet retaine. Since therefore no Bis hop may or ought of him- n Dissertat. selfe alone to ordaine Ministers, without the assent and con- deGubernat. currence of the Clergy, people and others there present, 318.10367. as l Gratian, m Illyricus, and n Gersome Bucerus, proove at 464.465. large; and since all Ministers present ought joyne with the 493. 498. Bishop in the imposition of hands, in all ordinations of Mi- 499.524. nisters, and haue ever usually done it in all ages and Churches; See Canon. how this Prerogative of ordination should be peculiar to Bis- o Surius, hops (who may not doe it without Ministers concurrence, no Tom. 1. more then Ministers without theirs,) I cannot yet conjecture. p.296. True it is, that the o *Council of Ancyra*, about the yeare of our Lord 308. Can. 3. ordained; That Chorall Bishops should not ordaine Presbyters or Deacons; nor yet Presbyters of the City in another Parish; but when the Bishop should permit them by his

<sup># Surius Ibid.</sup> Letters; And the <sup>†</sup> Councell of Antioch under Pope Julius, Cap. non. 10. decrees; that Chorall Bishops should not ordaine Ministers and Deacons without the Bishops privity. From whence I observe.

First, That before these Councells restrained the power of Chorall Bishops and Presbyters, that they did and might lawfully ordaine Ministers and Deacons without the Bishops privity or assent.

Secondly, That by his assent and licence both the one and the other, without the Bis hops presence, might lawfully ordaine Ministers and Deacons. These Councils therefore plainly resolve, that there is an inherēnt right and power of ordination in Presbyters and Chorall Bishops, as they are Ministers, and that with the Bishops consent, and license they may lawfully execute it, and conferre Orders, therefore the right and power of ordination is not invested onely in Bishops, as they are Bishops, for then none else could ordaine but they alone. The forged

\*Constit. A-  
post. l. 3. c.  
10. II. 20. Constitutions of the Apostles, fathered on Pope \* Clement,

prescribe; That Presbyters and Deacons, may not ordaine other Preists and Deacons, but Bishops onely. And the

<sup># Surius Tom.</sup> † Councell of Hispalis or Spaw, about the yeare 657. Cap. 2. p. 719. Tom. I. non. 5. 7. out of Pope Leo, Epist. 86. decrees; that Presbyters and Chorall Bishops, which are all one, should not presume to ordaine Preists or Deacons, or to consecrate Altars

<sup># Exod. 40.</sup> or Churches; For in holy writ, by Gods Commaund, <sup>#</sup> Moses onely erected the Altar in the Tabernacle of the Lord,

\* Psal. 98. bee onely annointed it, because bee was the High Preist, of God, as it is Written; \* Moses and Aaron among his Preists. Therefore, that which was commaunded onely to the cheife Preists to doe, of whom Moses and Aaron were a Type, Presbyters who carry the figure of the sonnes of Aaron,

may

may not presume to encroach upon. For although they have in most things a common dispensation of ~~the~~ Mysterie with Bishops, yet they must know that some things are notwithstanding prohibited them by the authority of the old Law, somethings BY NEW ECCLESIASTICAL RULES (or CANONS) as the CONSECRATION OF PRESBYTERS, DEACONS, and virgins; as also the Constitution, benediction, or unction of the Altar. Verily it is not lawfull for them to consecrate Churches or Altars, not to give the Holy Ghost the comforter by imposition of hands to the faiftfull who are to be baptized, or to those who are converted from heresie, nor to make Chrisme, nor to signe the forehead of those that are baptized with Chrisme, <sup>† See Concil.</sup> nor yet <sup>Carthag. 2.</sup> publikely to reconcile any penitent person in the Masse, nor to <sup>An. 428.</sup> send formed Epistles to any. All these things are unlawfull to Presbyters or Chorall Bishops, because they have not PONIFICATUS APICEM, the highest degree of the High Priest-hood, <sup>20 quest. 6.</sup> which by the AUTHORITY OF THE CANONS, is commaunded to be due onely to Bishops, that <sup>Gratian.</sup> by this the distinction of the Degrees, and the Hight of the dignity of the High Priest, might be demonstrated. Neither <sup>Caus. 16.</sup> shall it be lawfull for the Presbyters to enter into the Baptistry before the Bishops presence, nor to baptize or signe an infant, the Bishop being present, nor to reconcile penitents without the Bishops commaund, nor to consecrate the Sacrament of the body and blood of Christ hee being present, nor in his presence to teach, or blesse, or salute the people, no nor yet to exhort them, all which things are knowne to be prohibited by the <sup>\* See Apostolice.</sup> These two last authorities are the cheife that the Papists, Jesuites, and our Prelates insist on, to <sup>\* Leo Epist.</sup> proove,

Proove, that the power of ordination belongs onely to Bishops  
not to Presbyters.

But to remoove these twoo obstacles : consider. *First*, that there is not a word in either of these two Constitutions , that the power of ordination , belongs onely to Bis hops by divine right and institution ; or that Presbyters by Gods Law have no power to ordaine Ministers and Deacons , the thing onely in question.

*Secondly*, That the Councell expreſly resolves , that the power and right of ordination is prohibited Presbyters , and appropriated onely to Bishops , not by any Law of God, or ancient Constitutions of the Apostles , or those who immediately succeeded them, but onely by some Ecclesiasticall Canons and Constitutions then newly made , and by the authority onely of the See of Rome; which cannot deprive Ministers of that power of ordination , which the Scripture and God himselfe hath given them.

*Thirdly* , That before these late Canons , and Constitutions , Pres byters might lawfully ordaine Ministers , and Deacons.

*Fourthly* , That the cheife reason why the power of ordination was taken from Ministers , and thus monopolized to Bishops , ( even by their owne Constitutions, wherein they have ever favoured themselves , ) was onely to advance the power, authority , dignity , ambition and pride of the Pope and Prelates , and to distinguish them in degree and order from ordinary Ministers , which of right are , and otherwise would be their equalls , both in Jurisdiction , power and degree.

*Fiftly*,

*Fiftly*, That they bring not one syllable out of the new Testament to proove that the power of ordination belongs onely to Bishops , not to Ministers which they would have certainly doe, had there beene any text to warrant it ; but that all they alledge is out of the old Testament ; to wit, *that Moses onely consecrated the Tabernacle and the Altar ; Ergo none but Bishops must consecrate Ministers, Altars, Churches.* A learned argument ; ergo none but Kings, and temporall Magistrates, no not Bishops themselves , may doe it , had beene a better consequent. For Moses was no Preist , muchlesse a Bishop ; the High Preist , ( which was <sup>x</sup> Aarons office, <sup>1. to 43.</sup> <sup>c. 29. 5. 10</sup> not his, there being but <sup>y</sup> one High Preist , at once and <sup>45. c. 30. 7.</sup> hee a <sup>z</sup> type of our Higb Preist Christ ) but a civill Magistrate ; yet God commaund him <sup>a</sup> to consecrate Aaron <sup>10. 30.</sup> <sup>Heb. 5. 4. 5.</sup> <sup>c. 7. 11.</sup> with his Sonnes , the Tabernacle and Altar ; and after <sup>y</sup> Numb. 25; him, <sup>b</sup> King Salomon ( not the High Preist ) <sup>z</sup> Heb. 4. 14. <sup>conse- 35.</sup> crated the Temple, Altar, Court , and all the furniture <sup>15. c. 5. 1. 10</sup> of the Temple and Altar : So that if these examples proove <sup>11. c. 6. 20.</sup> <sup>c. 7. 20. 10</sup> any thing , it is , but this : That the power of ordination , of <sup>28. c. 8. 1. 10</sup> <sup>7. c. 9. 1. 10</sup> consecrating Bishops , Ministers , Churches , Altars , &c. <sup>28. c. 10. 1. 11</sup> appertaines not to Archbishops , Bishops , Popes , Preistes, <sup>b. 1. King 8.</sup> Ministers , but to thecheife temporall Magistrates. But ad- <sup>10. 23.</sup> mit that Moses were a Preist , and an High Preist , and that <sup>a</sup> Exod. 29. the power of consecrating Preistes , Temples , Altars appertained to him in that regard ; yet this is no argument to proove, <sup>1. to 39. c.</sup> <sup>30. 25. to 31</sup> <sup>c. 40. 1. 10</sup> that the right and power of ordination should belong to Bishops onely ; and that for these three reasons.

*First*, because the *Aaronicall Preisthood was utterly extict and abolished by Christ*, as merely typicall and ceremoniall ; and so al the appurtenances thereto belonging.

*Secondly*,

\* Augustin. <sup>wm.</sup> **Secondly,** Because the High Preist was no Emblem, Serm.99. de type or resemblance of Bis hops, which are many, changeable, tempore. mortall, but \* onely of Christ our true High Preist, whi is Whitekar. Concr.4. qu. but one, and remaines an High Preist forever without su-  
 1.c.2. **Wil- cession or change.** So that this allusion prooves the power of let. Synopsis ordaining Ministers to belong originally to none but <sup>a</sup> Christ, Papisimi.  
 Cont.5.q.3. our <sup>e</sup> High Preist, theife Shepheard, and <sup>f</sup> Bishop of our dHeb.9.14. soules, as the <sup>g</sup> Scripture expressly resolves; and ministerially, 15.c.5.1. to 11.c.6. 20. secondarily, to <sup>h</sup> every Minister of Christ, as his Embassa-  
 c.7. & 8. & dor, instrument, and Viceregent. 9. & 10.  
 e Heb.6.20: f Heb. 13. **Thirdly,** Because the office and power of the High Preists 20.1. Pet.5. and Bis hops are different, distinct, yea incompatible one with 4. the other, and the maner of ordination, of Ministers, and Dea- g 1. Pet.2. gcons under the Law, different from that under the Gospell, as the 25. b Math. 18. <sup>i</sup> Scriptures, and \* all Authors joyntly witnes: the one 1. &c.c.28. of them therefore can be no solid, or convincing argument 19. Mark. 16. 15. John. to make good the authority Jurisdiction or practise of other. 15. 16. So that this Councell and Constitution, makes nothing at all 4. Ephes. 8. against the divine right and Title of Presbyters to ordaine, or for 11. 12. 13. the Bis hops sole Monopoly of imposition of hands, by any di-  
 1. Tim. 4. vine charter from Christ or the Holy Ghost.  
 14. Acts. 13. 1. 2. 3.

<sup>j</sup>Exod.c:29 **Finally,** Neither of these Councells or Constitutions 130. & 40. simply debarre Ministers from the imposition of hands on others compared with <sup>k</sup> Acts together with the Bis hop, which they <sup>l</sup> ever practised, and 6.1.to 8. c. were authorized to doe, both by God himselfe, and the 14. 23. c. fourth Councell of Carthage, Can. 3. But from laying on 13. 1. 2. 3. Tit. 1. 5. <sup>m</sup> Gersonius Bucerus de Gubernat. Eccles. p. 264. 265. 269. 291. 269. 308. 309. 446. 501. 502. <sup>n</sup> Acts. 13. 3. 1. Tim. 4. 14. The Rhemists with all late Commentators, Ibidem, and some ancient too.

hands

hands and ordaining Ministers of themselves alone without the Bishop, who cannot ordaine, or lay hands on any Ministers by vertue of these constitutions without them. Since therfore the Bishop of himself alone cannot impose hands on any Minister without their assistance or consent, nor they without the Bishops, it is apparant, that the right of ordination is not wholly and originally vested in the Bishop, by any divine or humane right; but in both. *The + Councell of Aquitain or Aken,* <sup>Surius Tom.</sup> 3 p. 299. under Ludovicus Pius An. 816. c. 8. out of *Isidor.* *Hispalensis De Ecclesiasticis Officiis l. 2. c. 7.* determines thus: *The dispensation of the Mysteriees of God are committed to Presbyters as they are to Bishops, for they are over the Church of Christ, and are consorts with Bishops in the confection of the body and blood of Christ, and likewise also in the instruction of the people, and in the office of preaching; and onely the ordination and Consecration of Clerkes is reserved to the High Preist or Bishop, because of his authority, lest the discipline of the Church, challenged or exercised by many, should dissolve, concord and engender scandals;* For Paul the Apostle calls Elders and Preists by the name of Bishops, Tit. 1. 5. 7. Acts. 20. 28. Phil. 1. 1. 1. Tim. 3. D. Rabanus Maurus *De Institut. Clericorum, l. 1. c. 6.* writes thus: That Presbyters although they be Preistes, yet they have not attained the top or Highest degree of Preisthood, because they cannot signe the fore-head with Chrisme, nor give the Holy Ghost; neither can they ordaine Clerkes in sacred orders, which is reserved to Bishops for unity and concords sake. *The Epistle de 7. Gradibus Ecclesie in the neinthe Tome of Ieromes workes, avers in expresse tearmes, that the ordination of Clerkes and consecration of Virgins was reserved onely to the High-Preist or Bishop for his greater honor.* And Tertullian

*de Baptismo c. 17.* writes, that the High Priest, who is the Bishop, hath the right of giving Baptisme, after him Presbyters and Deacons, yet not without the Bishops authority, for the honor of the Church; By all which it is evident, that Bishops have not the sole executive power of ordination by any divine right or institution ( of which there is not one syllable, either in these or other Councils or Fathers) but onely by Canons and humane Constitutions, made by Bishops themselves, to advance their owne honor, power and dignity; yet notwithstanding the right of ordination remaines still in Ministers; and belongs to Bishops, onely as they are Ministers by divine right, not as they are Bishops; as is evident by the *m 9. Chapter of the same Councell of Aken*, taken out of *Isidor. De Eccles. Officiis l. 2. c. 6.* where writing of Bishops ordination by imposition of hands, and the originall thereof, they use this expression,

*n De Instit. Clerico- rum.l.1.c.4.* *S O R I B V S D E I S A C E R D O T I B V S*, by the Preistes of God their predecessors, is an ancient constitution. For the holy *\* Patriarke Isaac laying his handes upon the head of Iacob*

*\* Gen. 27. & 28.* *† Gen. 48. cob, blessed him, and † Iacob in like maner gave a benediction to his sonnes: &c.* Where the Councell and Fathers both affirme; that even Bishops themselves are ordained by *Priestes or Presbyters* (not Bishops) their predecessors, therefore the right and power of ordaining Ministers (and Bishops too) belongs to Presbyters as well as Bishops, and to Bishops, onely as Presbyters, not Bishops; and so can no wayes advance them in Jurisdiction, order or degree above Ministers.

*q Surius Tom. 4.p.965.* The Popish *Council of Trent. Session 23. De Sacramento ordinis c. 4.* determines that *Bishops are superior to Presbyters, and that they can conferre the Sacrament of Confirmation, ordaine Ministers of the Church, and doe many other things, which those inferior order have no power to doe.* And *Can. 7. De Sacramento Ordinis: If any shall say, that Bishops are not superior to Priestes, or that they have not the power of ordination, or confirmation, or that this power, which* *they*

they have, is common to them with Presbyters; or that the orders conferred by them without the consent or calling of the secular power are void, let him be Anathema: Loe here this Councell appropriates the power of ordination onely to Bishops, by denying it to be common to them with Ministers, and in this regard, Examen makes Bishops superior in degree to Ministers; yet not by any Concil. Tri-<sup>r Lib.7.</sup>  
divine right or institution, (of which there is not one word;) but dentini, pars  
onely by humane and Canonickall; (as the <sup>r History of the</sup> <sup>2. De Sacra-</sup>  
*Councell of Trent*, and <sup>mento Ord.</sup> *Chemnitius well observe:*) For in the <sup>t Ibid.</sup> same & Session de Reformatione, Can. 7. 8.. it enjoynes; that p. 968.  
according to the ancient Canons, when Ministers or Deacons are <sup>u Epist. 2.</sup> to be ordained; that the Bishop calling to him the Preistes and other c.2. apud Su-  
prudent men skilfull of the divine Law, and exercised in Eccle-<sup>rium Tom.</sup>  
siaisticall constitutions, shoule diligently enquire and examine be-<sup>1. p. 161.</sup>  
fore them the stocke, person, age, institution, maners, doctrine, Gratian.  
and faith of those that were to be ordained; and that those orders, Distinct.  
should be publiquely conferred and celebrated in the Cathedrall <sup>67.</sup>  
Church; the Canons of the Church being called to, and present at <sup>x Gratian.</sup>  
it; or if in any other place, or Church of the Diocesse, Præsenti <sup>Distinct.</sup> 61. 62. 63.  
Clero Loci, the Clergy of the place being present. <sup>u Pope Ana-</sup> 64. Ec.  
cletus, and the <sup>x</sup> Canon Law, having long before that time or-<sup>y Illyr. Cata-</sup>  
dained; That Preists and Deacons should be ordained by their <sup>logus Testium</sup> veritatis  
owne Bishop; Ita ut Cives & Alij S A C E R D O T E S assen-<sup>An. 1562.</sup>  
sum præbent; So as the Cuizens and other Preistes assented Appendix,  
thereunto; which they usually did, and ought to doe, as Gratian p. 23. to 56.  
with <sup>y</sup> others proove at large. So that though this Councell, vera demon-  
and the other Canons and Constitutions debarre Presbyters and stratio, quod  
Ministers from the act and exercise of ordination, (which yet fulsum &<sup>Electio Pre-</sup>  
they ever use, and practise as assistants to the Bishops, who can Episcorum  
ordaine none but by their assent, since they ought to joyne with non ad Eccle-<sup>sum &</sup>  
them in the imposition of hands,) yet they deprive them not of sacerdicos so-<sup>lum sed &</sup>  
their inherent right, nor yet of the exercise of it as assistants to <sup>ad Laicos,</sup>  
the Bishop, which they have ever used. I passe now from these <sup>vocant, perti-</sup>  
<sup>neat, quodq;</sup>  
bi hoc jure Electioni inde usque à Christi temporibus anni: 1500, nisi sunt.

z Epist. ad Councils and Constitutions to the Fathers, who jumpe in judgment with them. It is true that z S. Hierome, a Epiphanius, <sup>Ep</sup> in Tit. I. \* Isidor Hispalensis, c Ambrose, d Augustine, e Leo, and a Cont. heres f others affirme, that Bishops onely in their time did use to ordaine l.3. her.75. Ministers and Deacons; and that Presbyters might doe all things b De Eccles. fiafctis Of that Bishop: did, except the conferring of Orders, and some other scis. l. 2. trifling toyes, as consecrating of Altars, Churches, virgins, c. 7. Chrisme, &c. not warranted by Gods word; yet none of them c In Ephes. determine, that the right and power of ordination belongs onely 4. <sup>G</sup> I Tim 4 14 to Bishops, by divine institution and appointment; that Presbyters have no right at all, by the word of God to conferre Orders; or that they might not doe it in any case; but they exprefly ex utroque Testamento averre the contrary: For as they did joyne with the Bishop in the mixtim. quest. 101. imposition of hands, as appears by the third Canon of the fourth e Epist. 86. Councell of Carthage, forecited; so in S. Ambrose his time, f Aquinas in Egypt, if the Bishop were absent, the Presbyters use to consigne Supplemen- and conferre Orders; as this g Father testifieth: and h S. Au- tum Quest. gustine records, That in Alexandria, and throughout all A- 38. Artic. 1. gyp, if the Bishop were wanting, the Presbyter did consecrate g Ambros. in gypt, and give orders. Hence Aerius (as i Epiphanius reports Ephes. 4. h Questiones his words) reasoned in this maner: What is a Bishop to a ex utroque Presbyter? one differs nothing from the other; it is one order Testamento (faith bee) one honor, and one dignity. Imponit manus Episco- mixtim. quast. 101. pus; \* I T A E T I A M P R E S B Y T E R: The Bishop <sup>i Cont. Hæ-</sup> imposeth his hands, or ordaines Ministers; so likewise doth the ref. l. 3. Presbyter; The Bishop baptizeth, so also doth the Presbyter; The Tom. 1. Bishop sits in a throne; so also doth the Presbyter. And hee Hær. 75. alleadged, that the Apostle saith to a Bishop: k Neglect not the \* See Cent. Magd. 3. De gift that is in thee, which thou hast received by the laying on of Ritibus circa th<sup>e</sup> hands of the Presberty: Epiphanius there denieth not di- vocationem rectly, that Presbyters then did use to ordaine; but demaunds, Cordinatio- how it is possible for a Presbyter to ordaine, not having imposition of ne Col. 1 35. hands in the election of Ministers, or to say that hee is equall k I. Tim. 4. with a Bishop. A false and miserable Shift: since all

\* Histo-

\**Histories, Fathers, Authors, Councils testifie, that in that age, Presbyters had alwayes their voyces in the Election, yea their hands in the ordination of Ministers and Deacons.* S. Hierome in his Commentary on Zeph. c. 2. Tom. 5. p. 218. D. writes exprefly: *SACERDOTES sonum Bucetum De Gubernat. Eccl. 1056.* and that Preifts and Presbyters who give baptisme, and imprefcate the Lords advent, to the Eucharift, make also the oyle of Chrisme, *MANVS IMPONVNT, impose hands, instruct the catechumeny, LEVITAS ET ALIOS CONSTITVVNT SACERDOTES;* *ordaine Levites, and other Preifts:* Therefore Presbyters in S. Hieronymus time ordained Ministers, Deacons, and layd on hands as well as Bishops. Yea \* *Anastatius, in the life of Pope Pelagius the first, recordes; that this Pope An. Pontificum Christi 555. for want of three Bifhops to ordaine him; was ordained Pope, by John Bifhop of Perufia and Bonus Bifhop of Florence, and Andreas Presbyter de Hostia, and Andrew Elder or Minister of Hostia, which Luitprandius de Vitis Pontificum p. 84. and Albo Floriacensis in his life, p. 140.* likewise testifie: Loe here a Presbyter or ordinary Minister ordaining not onely another Elder, but a Bifhop, yea a Pope; and supplying the place of a Bifhop <sup>† See Surius concil. Can. Councell of Nice. Can. 4. the first Councell of Arelat. Can. 21. the second Councell of Carthage, Can. 12. the third Councell of Carthage, Can. 19. the Councell of Aphricke, Can. 16. the Councell of Rhegium, An. 472. the Councell of Arausica, Can. 21. the Councell of Chalcedon, Act. 13. 574. Tom. 2 p. 187. with sundry Popes Decrees, ordaining, that no man shall be consecrated a Bifhop, but by three Bifhops at least and that a consecration made onely by two Bifhops shall be void; and so this Pope no lawfully ordained Pope, rules this Presbyter, supplied the place of a Bifhop, in his confecration and</sup>

\* Antiquit.  
Eccl. Btit.  
p. 302.

his Ordination were good and valid by the Law of God, though invalid and a meere nullity by the Canons \* An. 1390. about Wicklifs time there arose in England certaine bold Clerkes, who affirmed; that it was lawfull for them to make new Presbyters and Clerkes, and conferre orders, like Bis hōps: teaching likewise, that they were endued with the same power in Ecclesiastical affaires as Bis hōps were, whereupon they layd hand's on many, and ordained divers Ministers: who affirmed likewise, that they had equall and the selfesame Ecclesiastical power with Bis hōps: which was the constant Doctrine of Wicklife and the Waldensis which Doctrine of theirs was true, but their practise discommended, yet the Ministers thus ordained by them, their ordination held lawfull by Gods Law; yea and their ordination of others in those times in darknesse and persecution, when no Wickilvists, Lollards or other orthodox professors of the Gospel could be admitted into orders by the Bishops of that age, unlesse they would subscribe to their Popish assertions, as some of our Prelates now will admit none to receive orders, unlesse they will first, subscribe to such private positions and Ceremonies, as are directly contrary to the established Doctrine, and discipline of the Church of England; by meanes whereof many godly men are kept from the

*m In I. Tim. Ministry.* And though *m Chrysostome, Primasius, Theodore,*  
4. 14. *Ambrose, Rabanus Maurus, Oecumenius, Theophilact, Haymo,* with some others, interpret that of the I. Tim. 4. 14. By

the laying on of the hands of the Presbiterie; to be meant either of Paul himselfe, or of the Senate of the Apostles, or of such who had Apostolicall authority, or of Bishōps, and not of the bare Presbiteries; because (say they) Presbiteries, (to wit according to the practise of their, though not of former times) could not ordaine a Bishop, but onely Apostles, or Bishōps; yet none of them so much as once af-

*n In I. Tim. firme, that they cannot by the Law of God ordaine Deacons &*  
4. 14. *ordinary Ministers; or that they ought by Gods Law and divine institution to be ordained onely by Bishōps: yea n Theophilact*

on that text writes thus : *Behold a wonderfull thing , See how much the imposition S A C E R D O T A L I V M M A N V V M , of Sacerdotall or Preists hands can doe ; A cleare demonstration , that Preists as well as Bishops , and Bishops onely as they are Preists not Bishops , have power of laying on hands.*

And o Theodore, thus glosseth the text , here bee calls those the Presberty who had attained Apostolicall grace; For, saith hee, divine In 1. Tim. 4. 14. Scripture hath called those who were honored in Israell , Elders. p Ambrose in The Fathers therefore confessing , that Presbyters and Elders Ephes. 4. 15 might and did in some cases and places ordaine , and consecrate 1. Tim. 3. Ministers without the Bishop , and likewise joyne with the Bishop Hierome, Sedulius, ( in all places ) in the imposition of hands ; grant that the Theodore, right of ordination and imposing hands , belongeth to them by Primasius, the word of God, as well as to Bishops ; the rather , because this Rabanus is the constant doctrine of the p Fathers , that Bishops and Presbyters , by Gods Law and institution , are both one and the same , Maurus, Remigius, Oecumenius, and so continued till long after the Apostles times ; Therefore their Theophilus, Alselius, Papists dissent from this : q Aquinas writes ; That the imposition of hands belongs onely to those who are the Ministers of Bruno &c. Christ : which was double , one which was made by Deacons , the in Phil. 1. 1. other by Ministers ; and because bee adds not the third by Bishops ; hee plainly intimates , that the ordination made by Ministers and Bishops , is one and the same , and that Bishops ordain only as Bishops , not as Ministers. r Cajetan on that text faith , That Paul relates , that the imposition of hands S A Lect. 3. C E R D O T A L I S O F F I C I I , is a part of the Sacerdotall or Preists office , (not the Bishops) and Faber in 1. Tim. 4. 14. 4. 14. writes , that Presbyters did use to lay their hands on the heads of those who were to be ordained , purged , or made complete Ministers , powring forth holy prayers. I know indeed \* In 4. that s Aquinas and other Schoolemen hold , that it belongs onely Sent. Dist. to Bishops to conferre holy orders ; yet bee and \* Durandus grant , 24. quast. that this is not by vertue of any divine right , or institution , but onely 5. 6. by humane Constitutions and Canons , by reason of the more excell-

lent

lent power and Jurisdiction that the Bishop hath over and above Ministers, and for order sake; yea they both affirme; that Presbyters doe, and ought to joyn with the Bishop in the imposition of hands in the ordination of Ministers. The Rhemists in their annotations on the 1. Tim. 4. 14. confess; that when a Preist is ordained, the rest of the Preists and Elders present, doe together with the Bishop, even at this day among them, (and have anciently used heretofore) to lay hands on those that are to be ordained; citing the fourth Councell of Carthage: Can. 3. for proofe thereof.

*u Summa Angelica Ordo Sect. 13. and In- no- vicius tbercited. x Filiuc. Ie- suita De Ca- sibus Consc. pars 1. Tract. 9. c. 5.*

And the *u* Canonists, with some Schoolemen, grant, that Preists and Ministers by the Popes dispensation and License, may without a Bishops concurrent, ordaine Deacons and Ministers; but a meere Layman, or one that is no Minister, cannot doe it. A cleare proofe, that the imposition of hands appertained to Presbyters as well as Bishops, and that the power of ordination rests more in the Ministers person, then in the Popes grant or License; else why might not a Lay man as well as a Minister, grant Orders by vertue of the Popes License, or why shoulde Ministers joyne with Bishops in the imposition of hands? But to passe from these to the reformed Churches beyond the Seas. We know that most of them have no Bishops; that all their Ministers and Deacons are ordained by the Common election of the people and Magistrates, and imposition of the Senate or Colledge of Ministers hands; yet none of our Prelates have beeene so impudently shamelesse, as to deny their ordination and Ministers to be lawfull, or their practise to be dissonant from the Scriptures, or them to be true Churches. What their writers have determined concerning the power of ordination, incident to Ministers as well as Bishops, and to Bishops onely as Ministers, and servants to the Church, not Lords, these ensuing passages will declare: *y* Ioannes Lukawitz in his *Confession of the Saborites against Rokenzana, c. 13. of the Sacrament of order*, writes thus: They confess, that the conferring of Orders onely by Bishops, and that they have more effectuall authority of his nature then other Ministers, is not from any

*y Lydiij Wal- densia p. 23.*

any faith or authority of the Scriptures , Sed ex consuetu-<sup>Fox Act 5</sup>  
 dine habetur Ecclesiæ , but from the Cusome of the Church . Monuments  
 This being the constant doctrine of the <sup>z</sup> Waldenses and <sup>p. 210. Ca-</sup>  
 Taborites , that the power of giving orders , and imposing <sup>tal. Testium</sup>  
 bandes , belonged to Presbyters as well as Biskops ; and that Waldenses  
 Biskops and Ministers by Gods Law where both one ; and <sup>P. 445.</sup>  
 no Biskop greater then any Presbyter in honor , or Juris- <sup>a Argument.</sup>  
 diction . <sup>a</sup> Melanchton writes , That if Biskops and Ordinaries are enemies of the Church , or will not give orders , yet <sup>pote stat.</sup>  
<sup>Episc. Arg. 2</sup> the Churches retaine their right ; For wheresoever there  
 is a Church , there is a right of administering the Gospell ;  
 wherefore there is a necessity that the Church shoulde retaine  
 the right of calling , electing and ordaining Ministers . And  
 this right is a gift given to the Church , Which no humane  
 authority can take from the Church ; as Paul witnesseth in  
 the fourth of the Ephesians , Where hee saith , When hee as-  
 cended upon High , hee gave gifts unto men ; and hee reckons  
 Doctors and Pastors among the proper gifts of the Church ,  
 and adds , that such are given for the Worke of the Mi-  
 nistry , for the edifying of the body of Christ , Where there-  
 fore there is a true Church , there must needs be a right of E-  
 lecting and ordaining Ministers . One thing hath made  
 a difference of Biskops and Pastors , towit , ordination , be-  
 cause it is instituted that one Biskop might ordaine in many  
 Churches ; but seeing that by Gods Law there are not divers  
 degrees of a Biskop and Pastor , it is evident , that an ordi-  
 nation made by a Pastor in his Church , is ratified by Gods  
 Law . Marsilius Patavinus in his Defensoris Pacis , pars 2.  
 t. 15. 17. affirmes : that the power of ordaining Ministers  
 belongs not to Preists and Biskops , but to the Magistrates  
 and people , Where hee is to be a Minister . That every Preist

by divine authority, may conferre all Sacraments, and give orders, as well as any Bishop: and that every Priest hath power to ordaine and promote any believer that is willing to the Priesthood, bee preparing him Ministerially, but God simply and immediately impressing the Sacerdotall

<sup>† In 1. Tim.</sup> power or character; the originall property of ordaining Ministers being onely in Christ, the head of the Church. <sup>† Hyp-</sup>

<sup>4. 14.</sup> rius thus seconds him: *The imposition of hands in the election of a Bishop, or Deacon to approve the person to the multitude or people, was made by THE ELDERS, in whom this authority rested, whence it is here added, with the laying on of hands by the authority of the Priesthood, or as it is more significantly and plainly expressed in the Greeke, with the laying on of the hands of the Presbytery, which signifieth the whole Congregation of Elders. And they agreed, that hee who was elected by the Consent of many, should be commended and approved as a fit person, by this externall signe.*

<sup>\* In 1. Tim.</sup> Which is thus backd by \* Hemingius. The imposition of <sup>4. 14.</sup> the hands of the Presbytery, is the right of ordination, which the SENATE (or Eldership) of the Church, or other

<sup>† Argum. 5.</sup> Ministers of the Gospell did administer. <sup>† Pezelius</sup>

<sup>Resp. pars 7.</sup> De Ordin. thus jumps in judgement with them: *Heretofore the autho-*

<sup>Minist. in</sup> *rity of ordination was granted to Bishops at least by a hu-*

<sup>Argum. 1.</sup> *mune institution, yet so that the suffrages of the Church*

*might not be excluded from the Election of Ministers, and*

*that the other Presbyters should be present at the exami-*

*nation, and lay their hands together on him, that was to be*

*ordained: For so Gratian Can. Presbyter. Distinct. 23.*

*when a Presbyter is ordained, the Bishop blessing him,*

*and holding his hand upon his head, all the Presbyters*

like

like these that are present, shall hold their hands upon his head close to the Bishops hands : Which tended to this purpose, that the Presbyters likewise might retaine the right of consecrating, or ordaining to themselves, and that so they might manifest, that what ever the Bishop should doe, that bee did it not in his owne name alone, but in the name of all. + Muscular Loci Comm.  
 Harpes on the same string thus. It must plainly be con- De Ministr.  
 fessed, that the Ministers of Christ heretofore were Verbi Dei.  
 elected, the people being present and censenting, and they were ordained and confirmed O F T H E  
 E L D E R S , by the laying on of hands. This forme of electing Ministers is Apostolicall and lawfull; which bee there prooves at large:

The Noble \* Mornay, Lord of Tressis, sings \*De Ecclesiis Cap. II.  
 the same tune in these wordes: These things being thus prooved, we adde, that the right of laying on of hands, and ordaining Ministers, is in the power of the Presbyters. And this verily concerning the Apostles dayes is more apparent, then that it can be so much as doubted of: For saith Paul to Timothy, Neglect not the gift that is in thee by the laying on of the hands of the Presbytery, that is, of the Presbyters or Elders. Moreover Timothy himselfe ordained Elders, and since a Bishop and a Presbyter are names of one and the same function; if the Bishops challenge this right to themselves from the Scriptures, the Presbyters also may doe the same: but if they deny it to Presbyters, in this very thing they abrogate this right to themselves.

\* Magist.  
Sentent.  
I.4.c.25.

And verily this was a good forme of argument in the Church in Ancient times. † He can baptise, bee can consecrate and administer the Sacrament of the Lords body, (which are the greater and more honourable Actions, becaue Sacraments of undoubted truth , of Highest note and use , ) Therefore hee may lay on hands. (which is lesse ; ) Now in ordaining Elders , the Bishop laying his hands on the head of those that were to be ordained , the rest of the Elders likewise did lay on their hands , as appeares out of many

<sup>t Cent. I.1.2</sup> c.6. Ritus vo- places of the Decrees. The <sup>t</sup> Centurie writers informe cations <sup>t</sup> us; That in the Apostles time, the Apostles did not assume to Ordinations<sup>t</sup> themselves the power of electing and ordaining Elders and Col.502.

Deacons , but they had the suffrage and consent of the whole Church; and that they , and the other Ministers of the Church with them , did ordaine and lay hands on them; which they proove by Acts. 6. and 13. and 14. and 19. and 1. Tim. 4. 14. And in the 2. and third Century following, c.6. they affirme , that Bishops and Ministers were thus elected and ordained , the Elders as well as the Bishops laying their

\* Harmon. \* Confession of Saxonie c. 12. Confess. pars resolves exprefly, that it belongs to the Ministers of the 2.

Ward to ordaine Ministers lawfully elected and called. The

<sup>t</sup> See Gerſo-<sup>t</sup> Synod of Petrocamia, Artic. 6. (in Poland) decreed: That nius Bucerius no Patron should receive or admit any Minister to teach in DeGubern. Eccl.p.618. his Church, unless he were lawfully ordained and sent by the

Superintendents, and the Elders , and had a good and certaine testimoniall from them; and the Synod of Wlođisla-nia Artic. 8. and 12. determines thus: The ordination and mission of Ministers into certaine places to worke in the Lords vineyard , is committed to the Superintendents, and to the Ministers and Elders their Colleagues;

{ not

(not to Bishaps:) Georgius Major in his Enar. in Philip. I. 1. writes thus: That there is no difference betweene a Bishop and a Presbyter, Paul witnesseth in the I. Tim. 4. 14. where hee saith: Neglect not the grace that is in thee &c. by the laying on the hands of the Presbytery; that is, of the Order or Colledge of the Presbyters, by which it is shewed, that Timothy was calied and ordained to his Episcopall function by the Presbyters. Therefore at that time PRESBYTERS HAD THE RIGHT OF ORDINATION, as well as Bishops, neither was there any difference betweene them. To these I might adde, Master John Calvin, Piscator, Marlorat, and most other Protestant Commentators on the I. Tim. 4. 14. Zanchius

*De statu peccati & Legal. in quartum Praeceptum, Chem-* <sup># Presbytery</sup>  
*nitius Loc. Com. pars 3. De Eccles. c. 4. and Examen Con-* <sup>& Episcopi</sup>  
*cilij Tridentini pars 2. De Sacram. Ordinis, pag. 224. 225.* <sup>funt Iure di-</sup>  
*&c. (where hee prooves at large,) that the election and voca-* <sup>vino pares, id</sup>  
*tion of Ministers belongs to the whole Church, to the people* <sup>est, admini-</sup>  
*as well as the Clergy; that the imposition of hands belongs* <sup>strant idem</sup>  
*to Presbyters as well as Bishops. Wherefore the Apostle* <sup>Geadem au-</sup>  
*saith, I. Tim. 4. 14. that Timothy had a grace and a dePresbyteri*  
*guift by the imposition of bands, neither saith hee onely of* <sup>impositionis</sup>  
*my hands, but hee addes also of the Presbytery, that there* <sup>manuum in</sup>  
*should be thought no difference, whether any one were or-* <sup>pastoribus or-</sup>  
*dained either by the Apostles, or by the Elders.)* ANTONIUS SADEEL,

*Respons. ad Repetita Turrisini Sophism. pars 1. Tim. 4.*  
*2. Locus 12. Beza de diversis Ministerorum Gradibus. In-* <sup>14. Can.</sup>  
*nitus Contr. s. l. c. 3. n. 3. Chamierus Paulistratia Cathol.* <sup>Presbyter.</sup>  
*Tom. 2. de Oecum. Panif. c. 6. with sundry # other writers* <sup>Distinct. 23.</sup>  
*of the reformed Churches, who averre and proove against the Syntagm.* <sup>Sir Aman-</sup>  
*Papists, and Iesuites; that the power of election and ordina-* <sup>Theol. l. 7.</sup>  
*tion* <sup>e. II.</sup>

tion of Ministers by the word of God, belongs to the whole Church and Congregation, and the imposition of hands to Ministers, Elders, and Presbyters as well as to Bishops, and to Bishops onely, as they are Ministers. But hee that hath handeled and prooved this most largely and fully of all others, is *Geronius Bucerus de Gubernatione Ecclesiae* ( being an answer to Bishop Downhams Sermon of Bishops ) p. 261. 262. 283. 287. 292. 294. 299. 310. 318. to 367. 464. 465. 493. 498. 499. 524. 618. where this point is so learnedly and substantially prooved by Scripture, reason, and Authors of all sorts, that none, which read these passages of his, can ever hereafter call this into question more.

<sup>†</sup> Canons

1603. 36.  
37.

Having runne thus long abroade, I now in the last place returne to our owne Church and writers. *The Booke of ordination of Ministers*, ratified by two severall Acts of Parliament, namely 3. Ed. 6. c. 12. and 8. Eliz. c. 1. and subscribed to by all our Prelates and Ministers, <sup>†</sup> by vertue of the 36. Canon as containing nothing in it contrary to the word of God, expreſſly orders, that when Ministers are ordained; ALL THE MINISTERS PRESENT AT THE ORDINATION SHALL LAY THEIR HANDS TOGETHER WITH THE BISHOP ON THOSE THAT ARE TO BE ORDAINED: And the 35. Can. made in Convocation by the Bishops and Clergy An. 1603. prescribes, that the Bishop before hee admit any person to holy Orders, shall diligently examine him in the presence of ihoſe Ministers that ſhall ASSIST HIM AT THE IMPOSITION OF HANDS. And if the ſaid Bishop have any lawfull impediment, hee ſhall cauſe the ſayd Ministers carefully to examine every ſuch

such person so to be ordered. Provided that they who shall assist the Bishop in examining AND LAYING ON OF HANDS, shall be of his Cathedrall Church, if they may be conveniently had, or other sufficient preachers of the same Diocese, to the number of threc at the least. And according to this Booke of Ordination and Canon , when ever any Ministers are ordained, all the Ministers there present joyne with and assist the Bishop in laying on of hands , on every one that is ordained. So that both by the established Doctrine and practise of the Church of England , the power of laying on hands , and right of ordination , is common to every of our Ministers , as well as to our Bishops ; who as they cannot ordaine or lay hands on any without the Bishop , so the Bishop can ordaine or lay hands on no Ministers without them ; so that the power and right of ordination rests equally in them both. With what face or shadowe then of truth our Prelates now can or dare to Monopolize this priviledge to themselves alone , against this Booke of Ordination , their owne Canons , subscriptions , yea their owne and their Predecessors common practise to the contrary ( which perchance their overgreat imployments in temporall businesseſ & ſecular state affaires, have caused them wholly to forgett , at vif. 25. Eu- leauſt not to consider : ) let the indifferent judge . But to ſebeſ Eccleſ. Hift. l. 3.c. 11.l. 6.c.

paſſe from them to ſome of our learned writers : Alcuvinus De Divinis Officiis c. 37. writes ; that Bishops , Presby- ters , and Deacons were anciently , and in his time too , \* elected by the Clergy and people , and that they were present at their Ordination and conſenting to it . That the Bishops consecration in his dayes uſed in the Church of Rome , wherein two Bishops held the Goffell or Newe Testament over the head of the Bishop conſecrated , and a third uitered the blessing , after which the other Bishops present layde their hands on

1. 4.c. 6. 38. Gravian Distinct. 63. 79. Appendix ad Catalogum Test. Veritatis.

bis

\* See Bishop Jewels Re pl to Harding.

Artic. 4. Diſ- ſecular state affaires, have caused them wholly to forgett , at vif. 25. Eu-

leauſt not to consider : ) let the indifferent judge . But to ſebeſ Eccleſ. Hift. l. 3.c. 11.l. 6.c.

29.l. 3.l. 7.

c. 3. Socr. Ec- cleſ. Hift. l. 2.c. 6.l. 5.

l. 2.c. 6.l. 5.

c. 7.c. 3. 12. 26. 28. 29.

34. 35. 36.

45.l. 4.c. 6.

Euagrius Ec- cleſ. Hift. l. 2.c. 8. 11. l. 3.

c. 11. 12.

his head, was but a Novelty, not found in the old or new Testament, nor in the Roman tradition. And then hee prooves out of Hieroms Epistle to Evagrius, and his Commentary on the first to Titus, that the ancient consecration of Bishops, was nothing else but their election and inthronization by the Elders, who chose out one of their company for a Bishop, and placed him in a higher seat then the rest, and called him a Bishop, without further Ceremony; just as an Army makes a Generall, or as if the Deacons should choose one from among them and call him an Archdeacon, having no other consecration but such as the other Deacons had, being advaunced above others onely by the Election of his fellow-brethren, without other solemnity.

By which it is plaine, that in the primitive Church, Presbyters did not onely ordaine Presbyters and Deacons, before there were any Bishops elected and instituted; but likewise, that after Bishops were instituted, they ordained and consecrated Bishops (as well as Elders and Deacons,) and that the sole ordination and consecration of Bishops in the Primitive and purest times, was nothing but the Presbyters bare election and inthronization of them without more solemnity; So that the other Rites and Ceremonies now used, are but Novelties. *Anselme Archbishop of Canterbury on the 1. Tim. 4. 14. expounds these words, with the laying on of hands of the Presbytery in this maner, Hee calls that the laying on of hands which was made in his ordination; which imposition of hands was in the Presbytery, because that by this imposition of hands, hee received an Eldership, that is, a Bishapricke. For a Bishop is oftentimes called a Presbyter by the Apostle, and a Presbyter a Bishop. (which in his Commentary on the third Chapter, on Phil. 1.1. Tit. 1. 5. 7. hee prooves to be but one and the same in the Apostles time and in the Primitive Church.) So that by his resolution the imposition of hands and power of ordaining Elders and Bishops,*

hops, belongs to Presbyters as well as to Bishops. Our English Apostle <sup>m</sup>*John Wickliffe*, and his Coætanean <sup>n</sup>*Richard De 4. Seclis Fitzralphe*, otherwise callled *Richardus Armachanus Arch Novellus c.6.* Bishop and Primate of Ardmagh in Ireland; if we beleeve ei-ther their owne writings, or <sup>o</sup>*Thomas Walden*, who recites <sup>c. 11.</sup> their opinions, arguments, and takes a great deale of paines <sup>n</sup>*Richardus Armachanus.* (though in vaine) to refute them: affirmed and taught: <sup>Ad Quæst.</sup> <sup>Armenorum.</sup>

*First*, that in the defect of Bishops, any one that was <sup>l.</sup>*11. c. 1.* but meere Preist, was sufficient to administer any Sacrament <sup>to 8.</sup> or Sacramentals whatsoever either found in Scripture, or added <sup>o</sup>*Waldensis Cont. Wic.* since.

*Secondly*, That one who was but a meere Preist might <sup>61 62. 63.</sup> ordaine another, and that hee, who was ordained onely by a <sup>g</sup>*Tom. 1.* simple Preist, ought not to doubt of his Presbytership, or to be <sup>l. 2. Artic. 3.</sup> ordained againe, so as hee rightly performed his clericall office, <sup>c. 57.</sup> because the ordination comes from God, who supplies all defects.

*Thirdly*, That meere Preists may ordaine Preists, Deacons and Bishops too; even as the inferior Preists among the Jewes did ordaine and consecrate the High Preist, as Bishops consecrate Archbishops, and the Cardinals the Pope.

*Fourthly*, That the power of order is equall, and the same in Bishops and Preists, and that by their very ordination they have power given them by Christ to administer all Sacraments alike; therefore to conferre orders and confirme children, which is the lesse; as well as to baptise, administer the Sacrament of the Lords Supper and preach the Gospell, which is the greater.

*Fiftly*, That Christ sitting in heaven hath given the power of consecrating and ordaining Preists and Deacons, of Confirmation, and all other things, which Bishops now challenge to themselves, to just Presbyters; and that these things were but of late times, even above 300. yeares after Christ, reserved

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and appropriated to Bishops onely by their owne Canons and Constitutions , to increase their Cæsarian Pompe and pride.

\* Tom. 3. c. 36. Sect. I. And \* Waldensis himselfe ( who undertakes to refute these propositions ) saith exprely : *That no man hitherto hath denied, that God in an urgent case of necessity gave the power of ordination to any one that is but a meere Preist , to wit, in the want or defect of Bishops.* All the Archbishops , Bishops , Archdeacons and Clergy of England in their Booke, intituled *The institution of a Christian man* , subscribed with all their hands , and dedicated to King Henry the 8. An. 1537. Chapter of Orders , and King Henry the 8. himselfe in his Booke stiled , *A necessary erudition for any Christian man* , set out by authority of the Statute , of 32. H. 8. c. 26. approved by the Lords Spirituall and Temporall , and Netherhowse of Parliament , prefaced with the Kings owne Royall Epistle , and published by his speciaall commaund in the yeare 1543. in the chapter of Orders ; exprely resolve , that Preists and Bishops by Gods Law are one and the same , and that the power of ordination and excommunication belongs equally to them both . Learned Martin Bucer in his Booke of recalling and bringing into use againe the lawfull ordination of Ministers , and of the office of Pastors , in his *Scripta Anglicana* , written here in England , p. 254. 255. 259. 291. 292. 293. and on Math. 16. layes downe these Conclusions .

*First* , That the power of ordination rests principally and originally in Christ himselfe Prince of Pastors .

*Secondly* , That this power is secondarilie and derivatively in the whole Church , whose consent is requisite in the election and ordination of Ministers .

*Thirdly* , That the actuall power of Ordination and imposition of hands belongs as well to Presbyters as to Bishops , that they ought to joyne with the Bishop in the laying on hands ; and that Timothy was ordained by the Presbyters .

*Fourblly* ,

*Fourthly, That Bishops and Ministers have the power of imposition of hands in them onely instrumentally not originally as servants to the whole Congregation.*

*Fifti<sup>y</sup>, That the examination and ordination of Ministers ought to be made publikely in the Church where they are elected to be Ministers, before all the Congregation, All which he prooves by sundry Scriptures and Histories. Peter Martyr his coætanian, ( Regius professor in the university of Oxford, in the dayes of King Edward the 6. ) in his Commentary upon the 2. Kings. 2. 23. and in his Common places, printed at London, Cum Privilegio, An. 1576. Clas. 4. Loc. 1. Sct. 23. p. 849. writes thus: The Papists cannot object grievous sinnes against the Ministers of the Gospell, but they oppose onely some slight, that I say not ridiculous thin ge: they say that our Pastors have no imposition of hands, and thence they indeavour to conclude, that they are not to be reputed just Governours of the Church; and that the Congregations which are taught and governed by them, are no true Churches, but Conventicles of revolters. And this they say, as if the imposition of hands were so necessary, that without it there can be no ministry in the Church; when notwithstanding Moses consecrated Aaron his Brother and his Children, offering divers kindes of Sacrifices, on which no man formerly had layd on hands. Likewise John the Baptist brought in a new right of Baptisme, and ministered it to the Jewes, when as yet no hands had beeene layd upon him, and hee himselfe had beeene baptised of no man. Paul also called by Christ in his journey, did not presently goe to the Apostles that they might lay hands upon him, but hee taught in Arabia for 3. yeares space, and ministered to the Churches, before that hee went up to the Apostles his Antecessors, as himselfe witnesseth in his Epistle to the Galathians. We reject not the imposition of hands, but retaine it in many Churches; which if we receive not from their Bishops, we are not to be blamed for it, for they would not conferre it on us, unlesse wee would depart from sound Doctrine; and likewise bind our selves by Oath to the Roman Antichrist, In which words hee resolved his noitandrum*

*First*, That the imposition of hands is no such essentiaall part of a Ministers ordination, but that it may be omitted; and that those who are elected and lawfully called to the Ministry by the suffrage of the whole Church and people, are Ministers lawfully called and ordained without this Ceremony.

*Secondly*, That the imposition of hands belongs to Ministers, as well as Bishops; and that those who are ordained Ministers in the reformed Churches, where they have no Bishops, onely by the laying on of hands of other Ministers, are lawfully ordained.

*Thirdly*, That this position, that the power of ordination belongs onely to Bishops, that those are no true Ministers who are ordained without a Bishop, is but a vaine ridiculous Popish Cavilk. Our Prelates therefore should be ashamed to ground both their owne, and Titus his Episcopall Hierarchie upon it: Learned \* Doctor Whitaker, writing against Bellar-

\* Controv. 2.  
quest. 5. c. 5.

mine, saith, that this text of the 1. Tim. 4. 14. makes very much against the adversaries; For from this place wee understand, that Timothy receiveth imposition of hands from the Elders, who at that time governed the Church by a common Councell; and against

† Contra  
Dureum  
l. 9. Sect. 55.

† Duraeus, hee argues thus; Luther, Zwinglius, Oecolampadius, Bucer and others were Presbyteris; and Presbyteris by Gods Law are the same with Bishops; therefore they might lawfully ordaine other Presbyteris. Doctor Falke in his Confutation of the Rhemish Testament: Annot. on Tit. 1. Sect. 2, and Doctor Willer in his Synopsis Papismi, the 5. generall Controversie quest. 3. part. 2, write thus; Although in the Scripture a Bishop and an Elder be of one order and authority in preaching the word, &c. receiving government by ancient use of speech, hee is onely called a Bishop, which is in the Scripture called chiefe in governement, to whom the ordination or consecration by imposition of hands was alwayes principally committed. Not that imposition of hands belongeth onely to him, for the rest of the Elders that were present at ordination did lay on their hands, or else the Bishop did lay on his hands

hands in the name of the rest. We differ from the Papists in this; They affirme ; that not principally and chiefly , but solely and wholly the right of consecrating and giving Orders appertaineth unto Bishops. But concerning the power of giving Orders we say ; that though it were chiefly in the Apostles , yet the Pastors and Elders together with them layd on their hands , Acts. 13. 3. 4. and as S. Paul speaketh of his laying on of hands , 2. Tim. 1. 6. so hee makeith mention of imposition of hands by the Eldership , 1. Tim. 4. 14. And the Rhemists on that place mislike not the practise of their Church , that their Preists doe lay on their hands together with the Bishop upon his head that is to be ordained. What else doth this signify , but that they have some interest in ordaining together with the Bishop ? The 4. Councell of Carthage Can. 3. Decrees thus : Let all the Preists that are present , hold their hands next to the Bishops hand , upon the head of him that is to be ordained. Againe Can. 14. of the same Councell : The Bishop must not give orders , but in the presence and assembly of the Clergy. By this then it is manifest , that imposition of hands doth not wholly and soley belong to the Bishops , seeing the rest of the Elders were wont to lay on their hands likewise , or the Bishop in the name of the rest. So that the Elders were not excluded. Doctor Feild in his 5. Booke of the Church , c. 27. is of the same opinion ; where hee prooves out of Duxandus and other Papists , that the power of consecration and order is not greater in Bishops then in any other Ministers ; that the power of ordination was reserved to Bishops , not by any divine , but humane Constitutions onely , rather for to honor the Bishops priestly place , then for that it might not be done by any other , and for the avoyding of confusion and schisme in the Church : Concluding , that in cases of necessity ; as when Bishops are extinguished by death ; or fallen into heresie , or obstinately refuse to ordaine men to preach the Word and Gaspell of Christ sincerely , and the like , then Ministers onely may ordaine other Ministers , without any Bishops assistance. And Master Cartwright in his Confutation of the Rhemish Testament , on the 1. Tim. 1. 14. Sect. 15. and on Tit. 1. Sect. 2. pr oves , both by the Rhemists owne

practise and Confession, by the 4. Counsell of Carthage, cited by them, and the History of Eradius his ordination, who succeeded Augustine, to which sixe Elders, as well as two Bishops were called, and by the text of Timothy it selfe, that the imposition of hands belongs to Elders as well as Bishops, which bee manifest to be one and the same by divine institution. Finally, acute and learned Doctor Ames in his Bellarminus Enervatus Tom. 2. l. 3. c. 2. of the vocation and ordination of Ministers, Sect. 4. &c. De Ordinatione, Concludes thus against Bellarmine, who affirmes, that the ordination, vocation, and election of Bishops and other Ministers of the Church belongeth onely to Bishops.

*First*, That it cannot belong *Iure Divino* to Popish Bishops, superior to Presbyters in degree, because they themselves are onely, *vel juris, vel injurie humana*, of humane right, or rather injurie, not of divine institution.

*Secondly*, That the very act of ordination belongs to divine Bishops, that is, to Presbyters, in a Church well ordered.

*Thirdly*, That as to the right force and vertue which it hath in constituting the Minister of the Church, it alwayes appertaines to the whole Church; as the celebration of Matrimony receives all its force and vertue from the consent of the parties married.

*Fourthly*, That in corrupted and collapsed State of the Church, the Ministry and Order failing; the very act of ordination, so farre forth as it is necessary to the constitution of a Minister, may in such a case be lawfully executed by the people.

*Fifthly*, That the Act of ordination is attributed to Presbyters, 1. Tim. 4. 14. And that the Apostles themselves did not ordaine ordinary Ministers, but by the concurrence and consent of the people, Acts. 14. 23.

*Sixtly*,

*Sixtly*, That in the primitive Church, which was governed by the common Counsell of the Presbyters, before there were any Bishops, the very first Bishops were not ordained by Bishops, which then were not, but by Ministers.

*Seavently*, That all the Councils, Degrees and Testimonies of Fathers objected to the contrary, proove nothing else, but that the Act and Right of Ordination partly by Custome, and partly by humane Decrees, was given to the cheife Presbyter or Bishop after the Apostles time, not belonging to them by any divine right.

*Eightly*, That the imposition of hands is not absolutely necessary to the essence of a Pastor, no more then a Coronation to the essence of a King, or the celebration of a mariage, to the essence of a mariage.

*Ninthly*, That the power of Ordination, according to the Schoolemen and Canonists, is not an Act of Iurisdiction, but of simple office, which Presbyters may performe without any Command or Iurisdiction.

*Tenthly*, That the Papists themselves teach, that baptisme conferred by any Christian, though a lay man or woman; is good by reason of the necessity of it, that a simple Presbyter by the common consent of the Popish Doctors, may administer the Sacrament of Confirmation, or conferre any of the greater Orders, and that all the Pontificians teach with unanimous consent, that a Bishop once consecrated, although hee be a Simoniack, Heretick, excommunicate person or the like, may yet firmly ordaine others. Therefore a *fortiori* Godly Presbyters, or the people and Church of Christ, may lawfully conferre orders without the helpe or concurrence of a Bishop. Which authority of his ought not to be slighted as Schismaticall or Erronius, it being consonant to the Doctrine both of our owne and other Protestant writers, Churches; and this booke of his printed

by

by Authority, in the university of Oxford, no longer since, then Anno 1629.

*\*Manu im-* It is evident then by this whole cloud of witnesseſſes (to omit others) that the power and right of ordination and imposition of hands, (which sayth \* Gratian, is est aliud quāmoratio nothing else but a prayer over a man; and as † Aquinas super homi- writes, signifieth onely the conferring of grace, which is nem? Caus. given by Christ; and not that Ministers, (not Bishops, I. qu. I. c. Manus. Am- who are here but Ministers) give this grace, ; and so as pro- br.in per for Ministers as Bishops both by divine and humane 1. Tim. 4. †In 1. Tim. right and practise) belongs to Presbyters and ordinary Mi- 4. Lect. 3. nisters as well as Bishops; therefore Bishops cannot be para- See Gersoni mount Presbyters and ordinary Ministers in order and Juris- us Bucerus diction, in this regard; neither will this power of ordination De Gubern. Eccl. p. 337. proove Timothy or Titus Bishops, as they now vainly surmise. Hence therefore I retort the objection in this maner against the opposites.

That power or authority which is common by divine right and institution to Ministers and Presbyters as well as Bishops, can neither proove Timothy or Titus to be Bishops, or Bishops to be superior to Presbyters or Ministers in Jurisdiction, order, dignity or degree, *Iure divino or humano.*

But the power of authority of ordaining Presbyters, Ministers, and Deacons, is such; as the premises undeniably evidence.

Therefore it can neither proove Timothy or Titus to be Bishops, nor Bishops to be superior to Presbyters, or Ministers in Jurisdiction, order, dignity or degree, *Iure divino or humano.*

Sixtly, S. Paul, in the 1. Tim. 3. and Titus 1. 6. &c. makes

makes a particular enumeration and recitall both of the qualifica-  
tions, and offices of a Bishop; But among all these, hee speaks  
not a word concerning the power of act of ordination; neither  
doth hee make it a part of a Bishops qualification or duty to be  
apt and able discreetly to conferre orders, as hee doth particular-  
ly require, *hee \* should be apt to teach*: How therefore this <sup>\* 1. Tim.</sup>  
<sup>3. 2.</sup> should be a cheife property, or principall quality of a Bishop,  
I cannot yet conjecture, since the Scripture makes it none, but  
rather a *property, an act of the Presbytery*, 1. Tim. 4. 14.  
Acts. 13. 3. 4. I shall desire Bishops therefore, to produce  
some divine Charter or other for this pretended Monopolize of  
ordination, which they would ingrosse unto themselves alone  
(perchance to make the more advantage by it, it <sup>+ Linde.</sup> ~~is~~ <sup>woods Con-</sup>  
~~sweet and pleasant gaine as some handle it now,~~ before they lay ~~fit. Provinc.~~  
any further Title thereunto, even as they are Diocæsan Bishops. *l. 3. de cen-*  
*sibus. cap. 5. Sena f. 160.*

Seaventhly, I must informe our Bishops for their learn-  
ing, that *An. 31. H. 8. in the Patent Rolls part. 4. King Hen-*  
*ry the 8. granted a Patent to all the Archbishops, and Bishops of*  
*England, to enable them to consecrate Churches, Chapples, and*  
*Churchyards, by vertue of his Speciall Patents and Commissions*  
*under his great Seale first obtained; without which they could*  
*not doe it, and that all the Bishops in King Edward the 6. time,*  
*had Speciall clauses in their Letters Patents, authorizing them to*  
*ordaine and constitute Ministers and Deacons, as Bishop Ponets,*  
*Bishop Scoryes, Bishop Coverdales, Patents 5. Edw. 6. pars 1.*  
*& 2. with others in his Raigne, testifie at large. Neither doe or can*  
*our Archbishops or Bps. at this day consecrate any Bishop or Arch-*  
*bishop, unlesse they have the Kings owne \* Letters Patents, au-*  
*thorizing and commaunding them to doe it, as the Patents di-*  
*rected to them upon every Bishops consecration and experience*  
*witnesse. It seemes therefore that their power to consecrate*  
*Churches, Chapples, Churchyards, Ministers, and Bishops,*  
*belongs not to them as they are Bishops, and that it is meerly*  
*humane not divine, since they claime and execute it onely by*

<sup>\* See West's  
Presidents:  
Warrants  
Sect. 574.</sup>

venue of the Kings Letters Patents; therefore it cannot advance them above Prelbters, by any divine right.

Eightly, All accord, that in cases of necessity, when or where Bishps are wanting, or when there are none but Simoniacall or Hereticall Bishps, who refuse to ordaine such as are Orthodoxe, or will not subscribe to their heresies, there Presbters and ordinary Ministers may lawfully conferre orders, confirme, and doe other Acts, which Bishps usually ingrofe to themselves; so Ambrose, Augustine, Richardus Amachanus, Wiccliffe, Thomas Waldensis, Feild, Ames, with others in their forequoted places, and generally all divines resolve without dispute. Ye that learned Morney

\* Bellarmi-  
nus Ener.  
Tom. 2. l. 3. c. 2.  
† Summa  
Angelica,  
Baptismus §.  
Concil. Car-  
tbag 4. Can.  
39. 99.  
Gratian. Di-  
stinct 23.  
cap. Mulier.  
\* Fox AEs §.  
1610. p. 465. 485.  
501. 592.  
1015.  
1016.  
1795.  
1796.  
† Tit. I. 5.

Lord of Plessis, in his Booke De Ecclesia. c. 11. \* Amesius, with sundry others affirme, that the people alone in case of necessity where there are no Bishps nor Ministers, may lawfully elect and ordaine Ministers, as well as baptise and preach ( both which fully doe in cases of necessity) the right of ordination and election of Ministers being originally in the whole Church and people, Mi- Sect. 12. Angelus de Clavasio, Peter Martyr, and others, both Papists and Protestants, affirme. But when Paul left Titus in Crete, to set in order the things that were wanting, and to ordaine Elders in every City, there where present no other Bishps or Elders to ordaine Ministers, (as is likely) but Titus onely; for we read of none else but Titus then in Cree. e. (which was then but newly converted to the faith;) and hee is enjoyned, to ordaine Elders in every City; which prooves there were none there before, for what need then of any, yea of many others to be newly ordained, and that in every City? Titus his example of ordination therefore in this exigent and necessity in a Church then newly planted, is no argument to proove him a Diocæsan Bishop; since other ordinary Ministers might ordaine in such a case, as all acknowledge, yea and the people too, without either Minister or Bishp to assist them.

Ninthly,

Ninthly, I answer, that it is most evident, that Titus did not ordaine Elders in every City, by vertue of any Episcopall iurisdiction of his owne, but as Paules Substitute, who ap- pointed him to doe it, and prescribed him what maner of persons hee shoulde ordaine : Tit. 1. 5. 6. 7. 8. 9. This therefore cannot proove Titus to be a Bishop; or that the sole right of ordination is appropriated unto Bishops, as Bishops, but rather the contrary. <sup>Bellarminus Enervatus Tom 2. l. 3. c. 2. Gothers forequoted.</sup>

Lastly, Admit, that the power of ordaining Prelbyters belonged only to Bishops *Iure Divino*; yet is no good consequent; Ergo, they are superior to Prelbyters in order and degree. <sup>158. to 162. 261. 262. 499. 500.</sup> *Iure Divino*; since the conferring of orders, (an <sup>\* alt of service, 517.</sup> of Ministry onely, not of Authority, and no more then an exterrall <sup>1. Cor. 12.</sup> complement or Ceremony) is farre <sup>† inferior to the authority of 9. 10.</sup> preaching, baptising, consecrating, and administering the Sacrament, <sup>Acts 10. 46.</sup> which every Minister may doe as well as a Bishop. The Bishops <sup>d. Marcellinus Patavinus</sup> and Ministers in the primitive Church had <sup>\* many of them the Defense. Pacis gift of tongues, of prophecy, of healing and working miracles, which pars 2. c. 20.</sup> some Bishops, then and all now want; yet these extraordinary endowments made them not superior in Iurisdiction, order, or <sup>24. Fox Acts and Montkin.</sup> degree to those Bishops who then wanted those gifts, or to ours <sup>p. 1153. Bishop Latimer Serm.</sup> now, who take farre more state upon them, then those Bishops <sup>at of the plough.</sup> did. <sup>d. Many Bishops there are and have beeene that could not, at least would not preach, though Bellarmine himselfe, yeathe \* Coun. Nicolau de Clemangius cell of Trent, and f. all men acknowledge, that it is the chiefest, and most honourable part of their Episcopall function, as making them Eccles. statu. Christ's Ambassadors:</sup> Are they then inferior in order, dignity, <sup>c. 14. 15.</sup> power, and degree to Bishops, yea to Ministers, Vicars, and poore <sup>16. Avent.</sup> Curates who are both able and willing to preach? That which <sup>Annal. Bojourum, 1. 6.</sup> makes any man superior in order Iurisdiction, or dignity to his <sup>Proemio.</sup> equall, must be an authority superior to that which his <sup>\* De Cleric.</sup> equall hath, not the accession of any inferior dignity or <sup>c. 4.</sup> power. The making of an Earle, a Knight, or Country-<sup>f. Thomas Becons Catechisme.</sup> Justice, addes nothing to his former honour in point of <sup>f. 499. 500</sup>

*The Institution of a Christian man: Ch. of orders, Geronim Bucerus De Gub. Eccles f. 33.*  
*158. usque 162. 261. 162. 499. 500. 517. 518. 540. 622. 623.*

superiority or precedence. If a Bishop be presented to an ordinary benefice, prebendary or Deanery, (as \* some are and have beeene by way of Commendam,) it accumulates nought to his Episcopall authority, being inferior to the power of the Keyes, preaching and administering the Sacraments, which every enjoys *Iure divino*, as absolutely as any Archbishop or Bishop, can no wayes aduaunce Bishops in Iurisdiction or degree above Presbyters and ordinary Ministers, no more then the Bishop of Durham his being a † Count Palatine, with his large temporall jurisdiction, farre exceeding that of all our Archbishops and Bishops, advaunceth him in order or degree above them all. So that this grand objection to proove Titus a Bishop; yea a Bishop superior in Jurisdiction, order, and degree to Ministers; is both false and idle.

\* See Godwins Catalogue of Bishops. p. 70. 72. 2114. 123. 143. 164. 185. 214. 220. 247. 249. 275. 345. 382. 422. 436. 448. 484. 501. 502. 568. 569. 570. 571. 572. 620. 621. 622. 630. † Godwins Catalogue of greater Bishops. p. 644. 657. 660. Brooke County Palatine. Answ. 1. I answer; First, that this objection takes that for granted which I formerly refuted and evidenced to be a false. 14. 15. 16. 18. 19. 24. hood; to wit, that the power of ordination belongs onely to Bishops, not to Presbyters; and so is build on a false sandy foundation.

De Clericis. Secondly, I answer; that this proposition, hee that ordaineth or consecrateth Ministers is greater in Iurisdiction, power, order, or degree, then the parties consecrated and ordaineth; is a notorious dotage and untruth, broached at first by Tom. 1. Hær. 75. Col. \* Epiphanius, to confute Aërius his orthodox opinion, of the parity of Bishops and Presbyters; and since that taken up at second cis. l. 3. hand by † Bellarmine, and other Iesuites, the \* Councell of Quæst. 2. Trent,

\* Sessio 23. De Sacramento Ordinis cap. 3. & Canon. 7.

Trent, † Bishop Downham, with other Patriots of the Popes and Prelates Monarchy ; and last of all (like Coleworts twice sodde) usurped by all our Prelates in their high Commission at Lambeth in their Censure of Doctor Eastwicke, who laid the whole weight and burthen of their Episcopall superiority and precedence over other Ministers, upon this rotten counterfeit Pillar, unable any wayes to support it, as these ensuing demonstrations will evidence at large beyond all contradiction.

His Sermon  
Aprill 17.  
An. 1608.

fence of the  
honorable  
Function  
of Bishops;  
and his de-

For first of all we know, o that Cardinals and Bishops at this fence of that day, (as the people and Clergy, yea the Emperor heretofore) doe elect and consecrate the Pope; yet they are not greater in order, o Gratian dignity, power or Jurisdiction then the Pope, but inferior, and Distinct. hee farre superior to them in all these. We p read, that Me- 79.63. tropolitanes, Patriarkes, Primates and Archbishops are created, p Gratian consecrated and installed by ordinary Bishops, as the \* Arch- Distinct. bishops of Canterbury and Yorke, have oftentimes beeene by the 79.63. \* See Anti- Bishops of London, Rochester, Winchester, Salisbury, and the quitates Ec- like: yet are they not greater in dignity, power, authority, clesie Brit. place, or order then they, but subordinate and subiect to them Godwins Ca- whom they thus ordaine, in every of these. We know by talogue of the Archbishops of Canterbury and Yorke, are of equall power, and Jurisdiction, not different or distinct Malmesbury in order or degree; and sometimes the last of the three in re De Gestis spect of his Bisshopricke, takes precedence of the rest, that ordai- Pontificum ned him, as the † Bishops of London, Durham, and Winchester Anglia, with doe here with us, and other Bis hops in the like in forraigne parts. Mason his So some \* Ministers joyne with the Bisshop in the ordination and of Bishops; laying of hands on others, yet one of them is not superior in Ju- and the booke risdiction, order, or degree to the other; Now were this our Prelates objected Paradoxe true; the Cardinals should be greater in † 31.H.8. order, power, and degree, then the Popes, the Bis hops, then c.10. Patriarkes, Metropolitanes, Primates, and Archbishops; one \* The booke Bis hop, one Minister then another; yea there should be so many of Ordination of Ministers: different degrees, am ong Bis hops and Ministers, as there are 3 Can. 35.

successive subordinate ordinations ; which is both false and absurd. S. Hierom in his Epistle to Evagrius and on Titus, 1. with Alcuinus, De Divinis Officiis c. 37. affirme, that in the primitive Church Bishops were both Elected and consecrated by Presbyters; and the Scripture is expresse, that both Paul and Timothy were ordained by the Presbytery : Acts 13. 3. 4. 1. Tim. 4. 14. If the Bishops reason then be orthodoxe ; it followes inevitably , that in the Apostles times, and the primitive Church Presbyters were superior in Iurisdiction , order and Degree to Bishops , yea to Paul and Timothy , the one an Apostle , the other an Evangelist; and not Bishops,Lords paramount over them,as they now pretend; and then farewell their Hierarchy which they so much contend for. The *Archbishop of Canterbury* (who stood much upon this argument at Doctor Bastwicks Censure) both crowned

\* See Anti-  
quitates Ec-  
clesie Brit-  
tanicae  
Godwins &  
Bish-  
ops of Can-  
terbury,  
have usually  
crowned and  
baptized the  
Kings of  
England, and  
the Arch-  
bishops of Rhemes  
the Kings of France;

+ Marsilius  
Pataquinus  
Defensoris  
Pacis pars 2.  
c. 25.

will they therefore inferre , Ergo they are greater in power, dignity, and authority then they;as the + Popes argue, that they are greater then the Emperors , because the Bish-  
ops of Rome have usually crowned the Emperors ? Are the Princes Electors in Ger-

many greater then the Emperors ; or of Poland , Bohemia , and Sweden greater then their Kings ; because they elect and create them Emperors and Kings ? Are the Lord Major of London and Yorke, or the Major of other Cities inferior to the Commons; or the Lord Chauncellers of our Universities of Oxford and Cambridge , lesse honorable , potent , and inferior to the Doctors, Procters , and Masters of Arts ; or the heades or Masters of the Colleages and Halls in them , subordinate , or lesse worshipfull or eminent then the fellowes, because they are elected , constituted and created by them , to be such ? Are the Knights , Citizens and Burgesses of the Parliament , not so good as those freeholders , Citizens and Burgesses who elect them ? or the

Masters

Masters of Companies inferior to those that choose them. If  
 not, as all must grant, how is this maxime true; *that hee who*  
*constitutes, ordaines, or consecrates another, is greater then the Bishoplewels*  
*parties constituted, ordained, or consecrated, and that in Iuris- Reply to Har-*  
*diction, place, order, and degree?* Our Popish Preists are  
 not afraid to proclaime \* *that in their consecration of the Sacra-* 22. Div. 10.  
*ment, they create their very Creator, and make no lesse then* P. 452. 453  
*Christ himselfe: are they therefore greater and higher in order* 1 Hebr. 4. 14  
*and degreethen Christ, the † great and onely High Preist,* the c. 9. 11.  
 \* *cheife Shepheard, and Bishop of our Soules, whose* † Vicar c. 10. 21.  
*and Substitute the Pope himselfe doth but claime to be?* Certain- † Hebr. 13.  
 ly if this their Popish proposition be true, they must needs be 20. 1. Pet. 2.  
 one order and degree Higher, in point of Preisthood, then John. 10. 1.  
 Christ himselfe; who must then lose his titles of High Preist. &c.  
 and cheife Shepheard, because every Masse Preist will be para- \* Concil.  
 mount him; in that hee not onely consecrates, but creates him Constantien.  
 too. We read in \* Scripture, that Kings, Preists and Pro- Bellarm. De  
 phets were usually annointed and consecrated to be such with oyle; Pontifice Re-  
 was therefore the oyle that consecrated them, greater or better mano.  
 then they? Are the font and water, better then the children † Exod. 29.  
 baptized in or with them? The Diadems better then Kings, & 35. Lev.  
 because they crowne them? or the very hands of Bishops and 4. 3. 16.  
 Ministers, worthier then Ministers ordained by them? If not, 1 Sam. 10.  
 then are not Bishops greater then the Ministers which they or- 11. Ps. 92.  
 daine or consecrate, since both are but instruments, Servants 10. 1. Kings.  
 not prime originall agents, Lords, or Supreme absolute 1. 39. c. 19.  
 actors in these severall consecrations and actions. If we cast our 15. 16.  
 eyes either upon nature or policy, we finde this propo-  
 sition of our Prelates a meere falsehood. In nature we  
 see, that a man begets a man; an horse an horse; an asse  
 an asse; a dogge a dogge &c. equall one to the other in nature,  
 quality, species, and degree; the sonne being as much  
 a man as the Father, the colt as much an horse as the  
 steed that begott him. In Civill or Politique Con-  
 stitutions, wee see the like; In our Vniversities,  
 Doctors.

Doctors and Professors of Divinity, Phisicke, Law, Musick, create other Doctors of the same Professions, equall to themselves, and as much Doctors in these arts as they; one Doctor in each of these, being as much and no more a Doctor then another, save onely in point of time or antiquity, but not in respect of the profession or degree of Doctorship it selfe; yea

\* Bishop \* every Minister made by any Bishop, is as much as truly and ful-  
Iewell. Reply ly a Minister as the Bishop, as all Protestants and Papists doe ac-  
to Harding. knowledge; therefore the same in specie with, and equall to a  
Article 4. Bishop: Our Bishops pretend themselves Spirituall Fathers, and  
Divis. 5. 6. 18. they call the Ministers ordained by them, Sonnes; So † Epi-  
Richardus phanius long since argues against Aerius: As therefore in na-  
Armachanus turall generations, a man begets a man, a beast a beast; and in  
De Quast. Civill respects; a Gentleman begets a Gentleman; a peasant a  
Armenorum peasant &c. but not a man a beast; a beast a man, a Gentleman  
l. 11. c. 1. 2. 3. 4. 5. 6. 7. † Contr. haer. engender naturall children, beget them as men, not Bishops, and  
l. 3. haer. 75. their children are as much men as themselves; when they spiri-  
tually ordaine or engender Ministers, they doe it onely as they  
are Ministers not Bishops, and those they thus beget and ordaine,  
are as much Ministers as themselves; when they beget and con-  
secrate Bishops, they doe it as they are Bishops, and those thus  
begot and consecrated are as much Bishops as themselves. Since  
therefore they ordaine Ministers onely as they are Ministers, not  
as Bishops; as is cleare (else it were an unnaturall and incon-  
gruous, yea a monstrous generation, to beget one of a different  
kinde, order, quality and degree from themselves, and as much  
as if a man should beget a beast, an horse, or an Ass,) and since  
every Minister is as much as compleatly a Minister every way as  
the Bishop, and Ministers who ordaine him; how this propo-  
sition can be true; that the ordainer is higher in Jurisdiction, or  
different Iure divino in order or degree from the ordained, I cannot  
yet perceive, neither can our Prelates ever make it good. We  
know there are now divers Ministers living, who not only baptiz-  
ed, but likewise ordained some of our Bishops to be Ministers,

and

and layd hands upon them with the Bishop at the time of their ordination ; yea every of our Bishops , and Archbishops were first ordained Ministers by Ministers before they were made Bishops or Archbishops . And *the first Bishops that were ordained in the Church paramount Ministers , were ordained Bishops by Ministers , as Hierom writes in his Epistle to Evagrius , and all since acknowledge out of him.* Are these Ministers therefore in point of order , honor , jurisdiction , dignity and degree , greater then our Archbishops or Bishops ? If so , then the controversie is at end ; and the truth most apparent ; that our Ministers are greater and higher in degree then our Bishops and Archbishops , not our Bishops and Archbishops higher , greater then they , as they vainly contend . If not , then the Prelates maxime , on which they ground their Hierarchie , is most false , in that fence in which they urge it ; and so will yeild no supportation to their Hierarchie .

*Thirdly , I answer , that this Proposition of theirs is warranted by no Scripture , nor backed with any convincing reason drawn from Scripture ; therefore it prooves nothing either for Titus his Episcopall authority ; or for Bishops superiority above other Ministers , by any divine right , or institution : As for that text of Hebr. 7. 7. { *And without all contradiction the lesser is blessed of the greater ;* } it is nothing to the purpose .*

*First , Because it is not spoken concerning ordination , or of one Ministers ordaining or blessing another , but *only of Melchizedecks blessing of Abraham , and Ministers blessing of the people , as the words and ¶ all Commentators joynly**

*Anselmu,*

*Haymo , Ra-*

*Secondly , Because it is not meant of Ministers , who blesse *banius , Pri-*  
*others only Ministerially , instrumentally , by way of duty and *matus , Cal-***

*vin , Deering ,*

*service , as Bishops ordaine Ministers ; not inherent originall au-*  
*thority , for then Ministers should be better and greater then God , *and David**

*Dickson on*

*whom they blesse and prai'e , but of Christ himselfe ; who by this text .*

Q

Mel.

\* Heb. 4. 14. Melchisedech , his type , blessed Abraham by his owne inherent  
 15. c. 8. 1. authority and power ; as the onely \* true High-Priest , and  
 c. 9. 11. † cheife Shepheard of our soules . If therefore our Prelates take  
 c. 10. 21. their maxime in this sence , hee that ordaines Ministers , to wit,  
 † Heb. 13. originally by his owne inherent primitive authority and power,  
 20. is greater then those who are ordained in Jurisdiction , power,  
 1. Pet. 5. 4. and degree ; then the proposition thus interpreted , is true and  
 warranted by this text ; but yet they gaine no advantage by it ,  
 \* Ephes. 4. because no Bishops , do or can ordaine Ministers thus , but \* onely  
 10. 11. God and Christ alone , whose Ministers and Servants both the or-  
 1. Cor. 12. dainers and ordained are . But if the meane , that they who or-  
 28. daine Ministers onely instrumentally and Ministerially as servants  
 Math. 9. 37. to Christ , his Church and the whole Congregation , (in whom  
 38. the originall and primitive right of ordination is onely vested) are  
 greater in Iurisdiction , order and degree , then those who are or-  
 dained , as they doe and must doe ; then the proposition is most  
 false and not justified by this Scripture , as the premised instances  
 manifest .

*Fourthly*, Admit this proposition true ; that those who are  
 to ordaine others are greater in power and authority then the  
 parties to be ordained , before their ordination fully executed , be-  
 cause they have an office , a calling of Ministry which the others  
 want ; in which sense the proposition may be true , yet it is not true ;  
 that the ordainers are greater in power , office and authority then  
 the parties actually ordained after the ordination past and fin-  
 ished ; because the very end of ordination , is to conferre the selfe-  
 same office of Ministry on the parties ordained ; which the or-  
 dainers themselves have in as large and ample manner as they en-  
 joye it ; and the parties once ordained , are thereby made as com-  
 plete , as absolute Ministers every way , in respect of their or-  
 ders and office , as any of those who ordained them : though

† Acts. 1. 25. they were not so when they came to be ordained . This appeares  
 26. Gal. 2. by the examples of † Mathias and Paul ; before they were called  
 8. 9. 11. 14. and ordained to be Apostles , they were inferior to the other A-  
 1. Cor. 12. postles ; but being once called and ordained Apostles , they became  
 28. 29. 2. Cor. 11. 5. equall with the other Apostles in Apostolicall power , dignity , and  
 degree .

degree. So that from all these premises I may conclude , that this maxime of our Prelates , whereon they build their Episcopall Hierarchie , in that fence they take it , is most false ; and neither prooves Titus to be a Diocælan Bishop , nor yet Bishops to be superior to other Ministers in dignity , power, order, or degree, by divine right and institution as they pretend they are.

Finally , Admit the proposition true , yet it prooves but this; that Bishops are superior to those Ministers onely which themselves ordaine, (so that if they ordaine none they are superior to none;not to those ordained by others,which may be their equals notwithstanding this allegation, seing they were not ordained by them ; this proposition extending onely to the act , not to the power of ordination. If any extend it further,in this sort;that they who have power to ordaine Ministers are greater in order,Jurisdiction , degree and dignity , then those who want this power ; then it will follow , that Bishops suspended from ordaining others(either for aduancing unworthy Ministers,without due examination, or making Ministers without a title , as many now doe, for which the \* Canons prescribe,they shall be suspended from giving Orders for two yeares space)are inferior in order and degree \*Canon.33. to Bishops,who may execute this power and ordaine;and so one 35. An. Bishop shall be superior in order and degree to another Bis hop; 1603. which none ever yet affirmed;yea all our Bishops being prohibued and disabled by their owne † Canons to ordaine Ministers or Deacons at any time, but onely at the 4. solemne times appointed, and that in the presence of the Deane , Archdeacon or two Prebends at the least,or of 4.other grave Persons,being Masters of Art at least, and allowed for publike Preachers : it will hereupon follow, that Bis hops onely at these 4.times of the yeare,are greater in dignity and degree then Ministers,because they may then ordaine, but not at other seasons , when they have no power or authority to conferre orders upon any being restrained by the Canon. All which being layd together , discovers the weakenes , the absurdity of this our Prelates Theory, on which they build both their owne, & Titus his hierarchy , which now fall quite to ruine with this their sandy foundation,which I have here ever dissipated & subverted, if I mistake not.

*Obj. 5.* If any finally object; that the Fathers stile *Titus*, the first *Bishop of Crete*, and *Timothy of Ephesus*, therefore they were Diocæsan Bishops, and superior in Jurisdiction and degree to other Ministers, and so by consequence are other Diocæsan Bishops as well as they.

*Answe. 1.* I answer: First, that neither *S. Paul* nor *S. Luke*, who lived in their times, and knew them farre better then any Fathers or writers since, ever so much as once terme or stile them Bishops; much lesse, the first or sole Diocæsan Bishops of Crete, or Ephesus; which no doubt they would have done, had they beene in truth Diocæsan Bishops there; and the name, the office of a Bishop so honorable and sublime, above that of Ministers, even *Iure Divino*, as our Prelates and their flatterers now pretend. Their testimonies therefore (who stile them

*† 1. Tim. 4.* onely *† Ministers or Euangelists*, never Bishops) is to be  
*6. 2. Tim.* preferred before all Fathers and writers, (who stile them Bishops)  
*4. 5.* being neither acquainted with their persons or functions,  
*1. Thes. 3. 2.* nor living in their age.

Secondly, No Father ever stiles them, or either of them a Diocæsan or sole Bishop of Crete or Ephesus, (the thing which ought to be prooved;) but *Bishops onely*, as they stiled other Ministers, the name, the office of Bishops and Presbyters being but one and the same, and promiscuously used in the Apostles times; all Presbyters being then called Bishops, and all Bishops Presbyters; as is evident by *Acts. 14. 23. c. 20. 17. 28.* *Phil. 1. 1.* *1. Pet. 5. 1. 2. 3.* *Tit. 1. 5. 7. 1.* *Tim. 3. 1. 2. 3.* *2. John. 1. 3.* *John. 1.* *Philemon. 9.* with all ancient, all moderne Commentators on these texts. Whence the *Translators of our last authorized English Bible*, affixe these *Contents to Titus, 1. 6. to 10.* (which treates of the quality of Bishops) How they that are to be chosen *M I N I S T E R S* ought to be qualified:

*\* 3 Ed. 6.* And the *Booke of ordination of Ministers* (confirmed by two  
*c. 12.* \* severall *Acts of Parliament*) prescribes the *1. Tim. c. 3.*

*Acts*

*Act 20. and Titus 1. to be read both at the ordination of Ministers, and Consecration of Bishops :* and so intimates, yea interpretes, that Bishops and Ministers in the Scriptures language, are both one, in name, and office, and were so reputed in the Primitive Church.

Thirdly, The Fathers use the word, *Elders and Bishops*, promiscuously; calling Elders Bishops, and Bishops Elders; Hence *Papias the Auditor of S. John, and companion of Polycarpus*, writes thus in the Preface of his booke; \* *It shall not seeme grievous unto me, if that I compile in writing, and commit to memory, the things which I learned of the Elders.* If any l.3.c 39. came in place which was a follower of the Apostles, forthwith IP.55. demaunded the words of the Elders: what Andrew, what Peter, what Philip, what Thomas, or Iames, or John, or Mathew, or any other of the Lords Disciples; what Ariston, and the Elder John, Disciples of the Lord, had sayd. Here hee stiles, not onely Bishops, but even Apostles Elders. *Polycarpus*, his companion and Coætanian, writes thus in his Epistle to the Philippians, † *Be ye subject to Presbyters and Deacons as to God: let the Presbyters Patrum. be simple and mercifull in all things.* Now those whom hee here stiles Presbyters, S. Paul exprefly termes Biskops, Philip. p.96. ¶. i. *Justine Martyr in his second Apology*, u'ed neither the name Bif hop nor Elder, but termes the Minister onely, *Hee who is sett over the Brethren, Hee who holds the first place, in reference to the Deacon, who held the second place, not to any Elders of an inferior orderto him.* And leaſt any one ſhould dreame that *Justine Mariyr* here ſpeakes of a Bishop, *Tertullian*, who lived neere about that time, or within few yeares, in his \* *Apology* writes thus; *Præſident nobis probati quique Seniores, &c. c.39. Tom. 1.* Approved Elders (not Bishops) are ſett over us, having obtained this honor, not with any price, but by a good testimony. 692. 693. 694. Whence it is evident, that in his age, every Christian Congregation had divers Elders, (not one Diocæſan Bishop) over it to ſeade and rule it, according to the practise of the Apostles times,

\* *Eusebius* Acts. 14. 23. c. 20. 17. 28. c. 21. 18. Philip. 1. 1. 1. Tim. Eccles. Hist. 5. 17. Tit. 1. 5. James, 5. 14. 1. Pet. 5. 1. 2. Hence learned \* *Apollinarius*, calls the Bishops and Elders of the Church of *Ancyra* in Galatia, Presbyters. And † *Clemens Alexandrinus*, Eccles. Hist. relating the Story of the young man delivered by S. John to a Bishop, o traine up in the feare of God, twice together calls him, interchangingably, both a Bishop and an Elder; as *Meridub Hamner* (a Bishop) Englisheth it. So \* *Irenaeus*, one of the ancientest of all the Fathers, styles *Polycarpus* Bishop of Smyrna. That holy and Apostolike Elder, yea hee termes the Bishops of Rome themselves Elders, o They (saith hee) that were Elders before So o *Ibid. e. 26.* ter, of the Church which now thou governest, I meane *Anacles*, *Pius*, *Hyginus*, *Thelephorus*, and *Xystus*, neither did so observe it themselves, neither left they any such commaundement unto posterity. And the same Father *Adversus Hareses*. l. 3. c. 2. & l. 4. c. 43. 44. oftentimes \* styles Bishops Elders; and Elders l. 7. c. 8. Bishops; making Presbyters equal to Bishops in all respects, and Successors to the Apostles as well, as much as they. So *Dionysius Alexandrinus*, in his Epistle to *Xystus*, Bishop of Rome, about the yeare of Christ, 240. writes thus: There was a certaine Brother, reputed to be of our Church, and Faith, very aged, & prinsquam ego etiam creatus Episcopus, and created a BISHOP before, I was, and as I thinke, before blessed *Heracras* was made a Bishop. Where hee expressly termes this party, who was but a Minister or Presbyter onely in that Church, A BISHOP, and saith, hee was created a Bishop: when hee was but ordained a Minister. And that famous *Gregory Nazianzen* (three hundred and seventy yeares after Christ,) in his 9. 13. 15. 21. and 28. Orations, p. 262. 357. 368. 479. as *Elias Cretensis*, in his Commentary on those places testifieth, useth the words Bishops and Presbyter, reciprocally; stiling Bishops Presbyters, and Presbyters Bishops; making them all one by divine institution, and different onely by humane invention, which difference bee heartily p See his life wisheth, were abolished; himselfe p voluntarily resigning his before his Bishopricks of Constantinople, to be take himselfe to a more private works. and

and retired life. The Fathers therefore thus promiscuously using the name Bishop and Presbyter, stiling *Bishops Presbyters*; and *Presbyters Bishops*, and making both of them one and the same by divine institution, their stiling of Timothy and Titus, *Bishops of Ephesus and Crete*, is no argument or prooife at all, that they were Diocæsan, or sole Bishops of those places; or that they had, or any Bishops now have, by divine institution, any Episcopall Iurisdiction and preeminence over other Presbyters or Ministers, or were superior to them, in order, dignity or degree.

Fourthly, The Greeke word *πίστος*, which we English, a Bishop, signifies properly nothing else, but an Overseer, Surveyor, Superintendent, or Administrator, and is oft times applyed both by Greeke Authors, and the Septuagint Greeke \*Aretius. Translators to secular offices \* Hence. † Homer, stiles Hector; Theolog Pro- the Bishop of the City : In the Verses of Solon in Demostenes, blemata. Lo- Pallas is called the Bishop of Athens : Plutarch in the life of cus 62. De Numa, stiles Venus the Bishop over the dead, and bee there makes Officij Eccl. mention of a Bishop of the Vestall Virgins. Suidas records, p. 184. 186 that in the Athenian Republike; those who are sent to the Chemnitius Cityes under their Jurisdiction, to oversee the affaires of their Examen Companions; were called Bishops. Cicero in his seaventh Booke Conciliij Tridentini pars, to Atticus, writes thus, Pompey will have mee to be the Bis- 2. De Sacra- hop of all Compagnia and the Maritime Coastes, to whom the mento Ordin- choise and summe of the businesse may be referred. And in the nō. c. 4, Pandects, the Clerkes of the Markets are called Bishops. p. 223. 224 The Septuagint Numb. 13. read the Bishops of the Army; †Ihad. 1. 10 4. Kings 11. they read; the Bishops who are over the Army, and the Bishops over the howse of the Lord. Where Watchmen, Guardians, and Overseers, are called Bishops, 2. Chron. 34. The Overlookers of the Workemen, are stiled Bishops; Judges 9. Zebul is called Abimeleches Bishop, in the Greeke; which we now English, his Officer: So Num. 4. 16. The office of Eliazar, in the Tabernacle of the Lord, and the function of Judas, Psalm. 109. 8.

is termed *ιεπονομη*, a Bishopricke, by the Septuagint; and so expressly stiled by the Holy Ghost himselfe, and Englished by us, Acts. 1. 20. His Bishopricke let another take, yea, Constantine the

\* De Vita Constantini. 1. 4. c. 24. greate ( as † Eusebius records in his life ) inviting some Bishops to a Feast, called himselfe a Bishop in their presence, uttering these words, You sayth hee, are Bishops within the Church, but I am constituted of God a Bishop without the Church. Our New Translators, Acts. 20. 28. render the Greeke word *ιεπονομης* ( the title which hee gives to the Elders of the Church of Ephesus ) Overseers : Luke. 19. 44. The time of Gods visitation and overthrow of Ierusalem, is termed ἡ καιρὸς τῆς ιεπονομῆς οὐν &c. Luke. 1. 6. 7. 8. c. 7. 16. Heb. 2. 6. The Greeke word which we translate, hath visited us, is *ιεπονιχατο*. Whence the day of Gods gracious visitation of his people to convert them to him in mercy, is called by the Holy Ghost, 1. Pet. 2. 12. *ημέρα ιεπονομῆς* The day of visitation; yea our very visiting of sick persons, prisoners, Orphanes and Widdowes, is termed by Christ and the holy Ghost himselfe ( thought a meere act of charity, humility, and Christian duty, used by Basil. \* not of Jurisdiction and Lordly Prelacy,) *ιεπονιχατο*. Math. 25.

Epist. 52 not 36. 43. and *ιεπονιχατο*: Iam. 1. 27. to visit or to play the Bishops part and duty; which the meanest Christian, yea women (though uncapable, of sacred orders) may doe and ought to performe, as well as any others. So intermedling with other mens affaires or couetting of any other mens offices of what condition soever, is termed by the Apostle, 1. Pet. 4. 15. *ἀλλοτεπινίκων* & the playing state of the Church & to as it were the Bishop in another mans Dioces. Yea every Minister feeding and taking the oversight of his proper flock, is stiled, it, as Bishop led, the doing of a Bishops office: and those Prel byters who doe Iewell wit thus, are not onely said to be *ιεπονομηται*. 1. Pet. 5. 21. that is, nesseth in his men executing the office and duty of a Bishop; but likewise stiled, Defince of *ιεπονομηται*; that is, true and proper Bishops: a name given the Apology of *ιεπονομηται*; that is, to Prel byters (and none but they in holy Scripture: Acts. England, 20. 28. Phil. 1. 1. Titus. 1. 7: and to Christ himselfe, who is part. 2. c. 3. stiled, *ιεπονομητη ψυχῶν νομοῦ*, the Bishop of our Soules, Divis. 1. Pet. 2. 25. but not to any Apostle, Euangelist, Diocæsan, p. 107. or

tr other Prelate; none such being particularly termed, a Bishop, throughout the whole New Testament: The Fathers make Bishops and Overseers all one, deriving the very name of a Bishop, from a Greeke verbe, which signifieth to over-<sup>+ Enarratio:</sup>  
 looke, watch, ward, or take care off. Hence <sup>† Anzu-</sup> in Psal. x26. <sup>in Psal. x26.</sup>  
 Stine writes thus; Hee did keepe, bee was carefull, bee did Tom. 8. pars.  
 watch, as much as bee could, over those, over whom bee <sup>2. p. 726.</sup>  
 was set. And Bishops doe thus. For therefore an higher  
 place is set for Bishops, that they may superintend, and as  
 it were keepe the people. For that which in Greeke is called  
 a Bishop, that in Latine is interpreted a Superintendent, be-  
 cause bee overseeth, because bee seeth from above. For like  
 as an higher place is made for the vineyard keeper, to keepe  
 the vineyard, so an higher place also is made for the Bis-  
 bops. And a perilous account is to be rendred of this high  
 place, unlesse we stand therein with such an heart, that  
 we may be under your feete in humility, and pray for you,  
 that bee who knowes your mindes, bee may keepe you; because  
 wee can see you entring and going out, but yet we are so furre  
 from seeing what you thinke in your heartes, that we cannot  
 sa much as see what you doe in your houyses. How there-  
 fore doe we keepe you like men, as much as we can, as much  
 as we have received. We keepe you out of the office of  
 dispensation, but we will be kept together with you: we are  
 as Pastours to you, but under that Pastor (Christ,) we are  
 sheep together with you: we are as teachers to you out of  
 this place, but under that one Master wee are Schollers  
 with you in this Schoole. If we will be kept by him who was  
 humbled for us, and is exalted to keepe us, let us be humble.

\* Those set themselves before Christ, who will be high here, great Pre-  
 where bee was humble; Let them therefore be humble lates mark  
 here this well.

here, if they will be exalted there, where hee is exalted.

\*De Civitate Dei, l. 19. In another place hee writes thus; \* For this cause the Apostle saith, Hee that desires a Bishopricke, desires a good worke. Hee would expound what a Bishopricke is: it is a name of labour not of honor. For it is a Greecke word, and derived from hence, that hee who is made an Overseer, overseeth those, over whom hee is set, namely by taking care of them. For *ιεπον* is over, but *ιεποντων* is intention, overseeing or care: therefore if we will render *ιεποντων* in Latine, we may say it is to play the Superintendent; that hee may understand, that hee is not a Bishop, who delights to be over others, but not to profit them. On which words Ludovicus Vives thus Comments; The name of a Bishop is derived either from *ιεπον*, which signifieth to consider, or from *ιεποντων*, which signifieth the same and to visit. Whence Suidas saith, there were some sent from the Athenians to the Cities under them, who should looke into their affaires: and these were called Bishops, that is, as it were Overseers, or Visitors, and Observers. In Holy Scriptures, a Bishop is commonly called, a Watchman, as in Ezekiel. 3. 17. c. 33. 2. 6. 7. and in Hosea. 5. 1. The Lord complaineth that the Bishops were made a snare on Mizpah (or in the watch tower,) and a net spread upon Tabor; as if hee had spoken of the † Bishops of this age, who lay snares in their Bishoprickes and large nets to catch many, but not with thinne holes or threades, least the gift should swim thorough: yea now it is so provided by the diligence and wits of certaine men, that without evasion of this Law, a Bishopricke may not onely be lawfully desired, but likewise bought and sold. S. Chrysostome in his 10. Hom. upon the 1. Tim. S. Hierom in his Epistle to Evagrius, Beda

<sup>†</sup>Note this.

on the 1. Pet. 2. 25. Anselme on Phil. 1. 1. Aquinas secunda secundae: Qu. 184. Art. 6. Petrus de Palude. de Post. Coll. Apostol. Art. 1. (all cited by Bishop Jewell in the Defense of the Apologie of the Church of England, part. 6. c. 2. Divis. 1. p. 523.) and S. Bernard also, de Consideratione ad Eugenium, l. 2. & 3. joyntly resolve; that a Bishop is nothing else, but a Superintendent, Watchman, or Overseer, and that hee is called a Bishop from hence, that hee overseeth, surveieth, or watcheth over others, with which all other ancient and moderne writers, whether forraigne or domestique, Papists or Protestants accord. Heare onely Doctor John Ponet Bishop of Winchester, in his *Apology against Doctor Martin*, in defence of Preists mariage, c. 4. 5. p. 44. 52. 53. 54. who as hee there expressly reckons up Popes, Cardinals, BISHOPS, Preists, Monkes, Canons, Friars, &c. to be \* fol. 116, the Orders of Antichrist; taxing them likewise severely and comparing them with the Eustathian heretickes for refusing to weare usuall garments, and putting upon them garments of strange fashions, to vary from the common sort of people in apparell: So hee thus determines of the name Bishop and Superintendent: And further whereas it pleaseith Martin not onely in this place, but also hereafter to gest at the name of Superintendent, bee sheweth himselfe bent to condemne all things that be good, though in so doing bee cannot avoyd his open shame. Who knoweth not that the name Bishop hath so beeene abused, that when it was spoken, the people understood nothing else, but a great Lord, that went in a white Rochet, with a wide shaven Crowne, and that carried an oyle boxe with him, where bee used once in 7. yeare riding about to confirme children, &c.

Now to bring the people from this abuse, what better meanes can be aūd fadibē to teach the people their error by another word out of the Scriptures of the same signification: which thing by the terme Superintendent would in time have beene well brought to passe. For the ordinary paines of such as were called superintendents, I shoulde haue taught the people to understand the duty of their Bishop, which you Papists woulde faine haue bidden from them. And the word Superintendent being a very Latine word made English by use, I shoulde in time haue taught the people by the very Etymologie, and proper signification, what things was meant, when they heard that name which by this terme Bishop, could not so well be done, by reason that Bishops in the time of Popery were Overseers in name, but not indeed. So that their doings could not teach the people their names, neither what they shoulde looke for at their Bishops hands. For the name Bishop, spoken amongst the unlearned, signified to them nothing lesse then a preacher of Gods word, because there was not, nor is any thing more rare in any order of Ecclesiasticall persons, then to see a Bishop preach, Whereof the doings of the Popish Bishops of England can this day witnesse; but the name superintendent shoulde make him ashamed of his negligence, and afraid of his idlenes, knowing that S. Paul doth call upon him to attend to himselfe and to his whole flock, of the which sentence our Bishops marke the first pece right well, (that is, to take heed to themselves, but they be so deafe, they cannot hearken to the second) that is, to looke to their flock. I deny not, but that the name Bishop may be well taken, but because the evilnes of the abuse hath marred the goodnesse of the word, it cannot be denied, but that it was not amisse to joyne for a time another

word with it in his place, wherby to restore that abused word to his right signification. And the name Superintendent is such a name, that the Papists themselves ( saving such as lack both learning and wit, ) cannot finde fault withall. For Perefus the Spaniard and an Archpapist, ( out of whom Martin hath stolen a great part of his Booke) speaking of a Bishop, saith: Primum Episcopi munus nomen ipsum praefert, quod est spperintendere, Episcopus enim Superintendens interpretant, visitans aut supervidens, &c. That is to say: The cheife office of a Bishop by interpretation, signifieth a Superintendent, a Visitor, or an Overseer. Why did not Martin as well steale this peice out of Perefus, as hee did steale all the common places that hee hath for the prooфе of the Canons, of the Apostles, and of Traditions in his second and third Chapters? Martin in the 88. leafe is not ashamed in his Booke to divide the significations of the termes, ( Bishop and Superintendent,) as though the one were not signified by the other. But it may be that Martin as the rest of the Popish Sect would not have the name of (Superintendent) or Minister used, least that name which did put the people in remembrance of sacrificing and bludsapping, should be forgotten. Since therefore this Title Bishop, is thus promiscuously used, both in prophane and Christian writers, and in the Scripture it selfe, for any Officer, Overseer, Servayer, Superintendent, Watchman, Guardian, Pastor, or Keeper, as well temporall and civill, as Ecclesiasticall, and all these their offices stiled in Greeke, a Bishopricke: since every Pastor, Watchman, Presbyter, Minister, Rector, and Curate, who takes care of, watcheth, feedeth, overlookeith, instructeth, or keepeth the flock and people committed to his charge, is even in the Scriptures Language called a Bishop, and said, to act, to doe the office.

of a Bishop: since those who out of charity, love, or freindship goe to visit others, who are either sicke, poore, Fatherleſle, or otherwise distressed, and God himſelfe when hee comes, to puniſh or ſhew mercy unto others, are in the Greeke and Scripture phrase, ſaid, *to visit and play the Bifhops*; as appeareth by the forecited Scriptures, and by Acts. 15. 36. Where Paul ſaid to Barnabas ἵπποις φαριτα τες ἀστελφες ημων, which we tranſlate, *Let us goe againe and viſit our Brethren, in every Ci-ty, where we have preached the word of the Lord, and ſee how they doe.* From which text the \* Rhemiftis would make Bifhops, ordinary viſitation, to be Iure Divino; but this was no Lordly E-piſcopall viſitation ſuch as our Bifhops now keepe, for we read of no viſitation Articles, oathes, fees or preſentmens in it; neither were Paul and Barnabas Bifhops, but it was a meere viſitation of love, as one freind viſits another, not of Jurisdiction, as the laſt words: *And ſee how they doe, together with the Coun-cell of Laodicea, Can. 57. expound it, and verſe 14.* Symon hath declared how God hath at the firſt ἵπποις did viſit the Gen-tiles, to take out of them a people for his name. And Acts. 7. 23. When Moſes was full 40. yeares old, it came into his heart ἵπποις, to viſit his brethren, the children of Iſraell; and ſince part. 2. c. 3. these words ἵπποις and ἵπποις, (that is) to viſit, over-see, or play the Bifhop, † imply no Lordship, Sovereignty, Do-minion, Jurisdiction, or Lordly Epiſcopall authority in them, (at laſt no ſuch as our Bifhops now claime and exercise:) but Defens. Pacis rather an Act of humility, charity, Service, and inferiority to parts. 2. c. 15. the perſons viſited, as is evident by Mathew 25. 36. 43. Acts. 7. 16. Richar-dus Arma- 23. c. 15. 36. Iam. 1. 27. Heb. 2. 6. 1. Pet. 5. 2. 3. 5. It chanius. Resp. hence unanſwerably follows, that Bifhops Epiſcopall Lordly ad Quest. viſitations, are not Iure Divino, and that other Minifters are as Armenorum l. II. c. I. to much Viſitors, and may viſit as well as they, that every Presby- 8. Fox Aſt, ter, Minister, Curate who doth faithfully diſcharge his duty, and Monum. \* is as muſch, as truly, as properly a Bifhop, both in the Scri- ptures language and in Gods account, as any Diocesan Bifhop or Prelate whatſoever; That thofe Bifhops who merge themſelves in

\* See Fulke  
and Cart-  
wright.  
Ibid. m.

† Bifhop  
Jewel. De-  
fence of the  
Apology.

part. 2. c. 3.  
Divif. 5.

p. 107.

\* Marsilius

Patavinus

Defens. Pacis

parts. 2. c. 15.

the perſons viſited,

as is evident by

Mathew 25.

36. 43. Acts. 7.

16. Richar-

dus Arma-

23. c. 15. 36.

Iam. 1. 27.

Heb. 2. 6.

1. Pet. 5. 2.

3. 5. It

chanius. Resp.

ad Quest.

Armenorum

l. II. c. I. to

8. Fox Aſt,

and Monum.

\* is as muſch,

as truly,

as properly a

Bifhop,

both in the

Scri-

ptures language

and in Gods account,

as any Diocesan

Bifhop or

Prelate whatſoever;

That thofe Bifhops who merge themſelves

in

In pleasures, idlenesse, or secular affaires, and doe not diligently, \* *Bishop*  
 faithfully, intirely give themselves to preach Gods word, in *Iewell. De-*  
*struct and teach the people, visit the Fatherlesse, imprisoned, fence of the*  
*sicke, poore, widdowes, and flockes committed to them; Apol. part. 2.*  
*( which few of our Prelates now deine to doe ) are \* in truth, c. 3. Divis. 7. +*  
*in Gods, in Christs account, and in the Scriptures language, no part. III.*  
*Bishops at all, what ever they pretend; that the word Bishop, con his Cate-*  
*is † not a title of Dominion, Soveraignty, Jurisdiction, Glory, chisn. Vol. I.*  
*Power, Preheminency, Pompe, State, Authority, and Com-f. 499.*  
*maund, ( as our Bishops, who now presume to monopolize it 500. Chry-*  
*to themselves alone, though commonly Gods word and an- soft. Opus*  
*cient writers to every Minister, pretend, ) but of humility, office, Matth.*  
*service, labor, care, circumspection, watchfulnesse, meeknesse, Hom. 3. &*  
*tender-heartednesse, charity, familiarity, and brotherly kindnes, 43. Ambros.*  
*( which most Prelates have now quite shaken off. ) The Fathers de Dign. Sa-*  
*stiling therefore of Timothy; Bishop of Ephesus, or T. u. Bishop † August.*  
*of Crete, or Bishops, will neither proove them to be Diocæsan; De Civ. Des*  
*or sole Bishops of those Churches, or that they had a superiori- l. 19. c. 19.*  
*ty or Iurisdiction as they were Bishops over all other Ministers Hier. Ambr.*  
*or Pres byters in those Churches; or that Archbishops or Bis- Sedul. Pri-*  
*hops are Inre Divino superior to, or different in order or degree mas. Haymo,*  
*from Pres byters, who have the selfesame Commission or authority. Rab. Maur.*  
*given them by Christ, as they; and so have equall authority Chrysostom.*  
*with them, and are as much Bishops every way by Gods Law, Oecunenius,*  
*as they; even as every High Commissioner of the Quorum, is as Anselmu,*  
*much an High Commissioner as the Archbishop of Canter- Beda, in*  
*bury or Yorke, and bath as much authority as an High Com- 1. Tim. 3. 1.*  
*missioner, as they; since they have all the selfesame Commis- 2. Bernard.*  
*sion, which gives no greater power to one of them then the o- De confid.*  
*ther, but the same to both. Indeed had Christ given a different ad Eugen.*  
*Commission to his Apostles and the seaventy Disciples, or to 2. & 3.*  
*Timothy and Titus, then to other Elders and Bishops of the*  
*Churches of Ephesus and Crete, or to Bishops, then hee hath*  
*given to Pres byters and Ministers, there might have beene some*  
*ground to have prooved the 12. Apostles, Timothy, Tytus,*  
*and*

\* *Math. 10.* and Bishops, greater in Jurisdiction, power, authority, and degree then the 70. Disciples, Prelbyters, and other Ministers, by *I. to 16.*  
*Marke. 6.7.* divine institution. But since it is apparent by \* the Scriptures,  
*to 12.* that the 12. Apostles and 70. Disciples (what ever † some men  
*Luke. 9.1.* have rashly determined to the contrary) had but one and the selfe-  
*to 6. compa-* same commission given unto them by Christ; that Timothy, Titus,  
*Luke. 10.1.* Archbishops, Bishops, and other Prelates have no other, no larger  
*to 21.* Patent, Commission or authority granted unto them by Christ, then  
† *Clemens* Presbyters and ordinary Ministers, (as the booke of Ordination  
*Epist. apud* manifests: where the same words are used, the same commission gi-  
*Suriuum.* ven from God, to Ministers at the ordination of every Minister,  
*Tom. I.* as there is to Bishops at the consecration of any Archbp or Bis-  
*p. 141.* and hop) since they are all joyned together in one and the selfe same divine  
*others, who* Charter, and all claime by one and the selfe same grant, (as is evident:  
*have since* followed this by *Math. 28. 19. 20.* *Marke. 6. 15. 16.* *Iohn. 20. 22. 23.*  
*forgery of him.* *Acts. 1. 8. c. 10. 47. c. 20. 17. 28.* *Col. 4. 17.* *I. Tim. 3. 1.*  
*to 7. c. 4. 12.* *13. c. 5. 17.* *18. 20.* *21.* *22. c. 6. 11.* *12. 17.*  
*18. 19. 20.* *2. Tim. 2. 14.* *15.* *16. c. 4. 1. to 16.* *Tit. 1. 5.*  
*to 14. c. 2.* *1. to 15. c. 3. 1. 2. 8. 9. 10. 1. Pet. 5. 1. 2. 3. 4.*  
*5. 2. Pet. 1. 12. 13. 1. Cor. 1. 12. 13. 17. c. 3. 4. 5. to 11.*  
*21. 22. c. 4. 1. 6. 7. 17. c. 9. 16. 17. c. 13. 29. 30. 31. 32.*  
*Ephes. 4. 11. 12.* with other Scriptures) it is most apparent, and  
undeniable, that by Gods word and institution, they are all equall,  
both in point of office, power, Jurisdiction, and authority, not one of  
them greater, higher or superior then the other, having the selfe-  
same divine ordination, commission, office, and charge.

\* *L. 3. c. 4.*  
*Eccl. Hist.*

† See Merca-  
tor Atlas  
Minor.  
p. 812.

Finally, \* Eusebius records onely, that Timothy IS RE-  
PORTED to be the First Bishop of Ephesus, and Titus of the  
Churches in Crete: So that all the Fathers Authorities, (who  
follow Eusebius,) are grounded onely upon this bare report, not  
upon any certainty; therfore not to be granted or relied on. The  
rather, † because there have beeene anciently in Crete no leſſe then  
4. Archbishops, and 21. Bishops, Suffraganes: now it is very  
improbable that Paul would institute Titus Archbishop or  
Super-

Superintendent generall of all Crete , it being so large a circuit, having so many Archbishops and Bishops Sees within it, and hee  
 so little resident in, so often absent from it, as I have manifested in \* Math. 7.  
 the premisses. From all which I presume , I may safely conclude † The Institu-  
 tion of a Christian man. Ch. of  
 Orders, and  
 Thomas Bea-  
 cons Catech. .  
 Titus was never Bishop or Archbishop of Crete , what ever our Prelates and their favourites have written to the contrary : And so Timothy being neither a Diocesan Bishop of Ephesus ; nor Titus of Crete , the pretended Hierarchy of our Prelates Lure f. 499. 500  
 divino , built onely upon the \* sandy foundation of these two sup- \* See the  
 posed Bishops Bishopricks , must needs now fall to ruine ; and Fastbookes  
 they being now lifted up so High aboue their fellow Brethren, then printed.  
 their fall must certainly proove very great. They have long since, † Joel. 2. 14.  
 (many of them) forsaken God, the teaching of his word, the chiefe 1. to 28. Isay.  
 part † of their spirituall functions, banden themselves against his 22. 12. 13.  
 truth , Ministers, people, and the preaching of his Gospel, which 14. 2 Chron.  
 they supprese and put downe in all places; yea such is their despe- 6. to 24. to  
 rate impiety, that whereas in all former times of Plagues and Pestilence , 40. c. 7. 13.  
 (yea in \* I. Jacobi and Caroli) there hath beene by pu- 14. 15 Zeph.  
 blike authority a speciall day of fasting, prayer, preaching, and hu- 2. 1. 2. 3.  
 miliation appointed every weeke (especially in infected places) 1010. Ezech.  
 to divert Gods heavy judgements , as the chiefe antidote against 9. 4. Mal. 3.  
 all Plagues and judgements , prescribed by God himselfe , yet now Ezra. 9. 5.  
 they are growen such open fighters against God , Religion , the 10.  
 spirituall , the temporall good and safety of the people , that to † See Bishop  
 prevent the plague , (as they pretend , but in truth to increase it Woens In-  
 more, and to supprese preaching, piety and religion) they begin junctions  
 to put downe all weekday Lectures , and Lords day sermons in the for Norwich,  
 afternoone , (as if Gods publike ordinances and service, the best re- and his Visi-  
 medie against, were a meanes to increase and spread, not stay the and yet this  
 plague) yea they debarre † Ministers from using any prayers at Can. bindes  
 all after their sermons , or any other prayer before them , then what strictly to any  
 the 55. Canon prescribes , in which there is not a word of prayer forme as the  
 against the plague , drought , famine , sword or pestilence . By Words, Or to  
 meanes whereof, inhibiting Ministers thus to reproove the people this Effect,  
 S for declare.

f *Ier. 7.16.* for their sinnes, which provoke Gods wrath and judgements at  
 c. *11.14.* this present, & so to bring them to repentance for them by their  
 c. *14.11.* preaching ; or to pray against the plague and other judgements of  
 c. *29.7.c.37* God , which now lie hard upon the Kingdome, which these sinnes  
 3.4.c.42.2. have occasioned ; and hindring that publike weeklye fasting,  
 4. *20.Ioel.* preaching & prayer, which God by his judgements \* now calls for  
 2.17. \* *Isay.22.* at our hands; they have made not onely the Kingdome, but them-  
 12.13. selves especially , ripe for ruine. And being now for these their  
 g *Psf. 119.* atheisticall godles practises, their enmity to God , his truth , his  
 21. *Judg. 5.* faithfull Ministers and people, their Lordlines, tyranny, pride, op-  
 23. *Mal. 2.* pression, wordlines, prophanes, and irreligion fallen under the ve-  
 2.0.3.9.  
 1. *cor. 16.* ry g execration of God himselfe, and b the curses of his people, who  
 2.2. day and night crye for vengeance against them, as Gods sworne and  
 h *Luke. 18* 3 most professed open enemies; and having no divine foundation, prop,  
 to 3. *Rev. 6.* or pillar now left , wherewith to support their tottering thrones  
 9. *10.Psal.* and Miters, needs much they shortly, like that ♫ High Preist Ely,  
 28.4.5.  
 ♫ *1.Sam. 4.* fall from their high-towring seates backward , and so breake their  
 18. neckes , to the ioy of all Gods people , whom they now by their  
     persecutions and innovations so much oppresse ; Even so let all  
     thine enemies perish, O Lord ; but let them that love thee, be as the  
     sunne, when it goeth forth in his might.

A POST.

# A POST-SCRIPT.

**O**UR famous \* Martyr *John Purvey*, in King Henry the fourth his raignt, delivered this Position, touching the preaching of the Gospel; *That whosoever receiveth or taketh upon him the office of a Preist, or of a Bishop, p. 502.*

and dischargeris not the same by the example of his godly conversation and faithfull preaching of the Gospel, is a theife, excommunicated of God and of holy Church. And farther, that if the Curates preach not the word of God, they shalbe damned, and if they know not how to preach, they ought to resigne their livings, (as † Pope Celestine the fifth, \* Adelbartus the second, Bishop of Pragne, Daniel Georgius the 6. and Firibstane the 23. Bishop of Winchester, John the 5. and Thurstan the 28. Archbishop of Yorke, Thomas Spofford the 56. Bishop of Hareford, besides sundry others before-cited, resigned their Bishopricks.) So that those Prelates, which preach not the Gospell talog. of Bps. of Christ (although they could excuse themselves from the doing of any other evill) are dead in themselves, are Antichrists and Satans, transfigured into Angels of light, night theives, manquellers by daylight, and betrayers of Christ his people. What then shall wee minst. An. thinke or judge of many of our present Lordly swaying English Prelates, some of which never preached since they were made Bis. Newbrigens. hops; others, not once in a dozen yeares; others, but once in a yeare or two, & that not in their Diocese to their people (where many of them never yet preached,) but at Court; few of them above once a quarter, or once a moneth at most? Where ase. Tract. 9. † S. Ambrose, e S. Augustine, f S. Chrysostome, g Cyril of Ierusalem, with b other Bishops heretofore, and i Bishop Hooper, and k Bis. hop Ridley in King Edward the 6. dayes, preached once or twice every day of the weeke without faile or intermission. Yea what shall wee say of those Bishops, who now everywhere put downe 8. 9. 10. 13. 28. in Genes. g Catech. Orat. 7. & 14. & Catech. Mystag. 14. h Socr. Eccl. Hist. l. 7. c. 2. i Fox Ads. & Monum. p. 1366. k Fox Ads. & Monuments. p. 1559. See p. 1115. 1153. 1457. 1579. 1696.

Lectures and preaching, both on weekdayes and Lordsdøy, to suspending, silencing, excommunicating, imprisoning, depriving

<sup>+ See his V</sup>i-  
the most powerfull, painfull, faithfull Godly Ministers in all their  
sitation Ar- Diocese; for no offence either in life or doctrine, for no viola-  
ticles and in- tions of any Ceremonies by Law establis hed, but merely for not  
junctions for subcribing to their late Popish innovations, illegall injunctions  
Norwich,

\* Magna and commaunds, warranted by no Law of God or man, the sole  
Charitac. 29 pretended cause, yet in truth out of their desperate hatred to the  
25. Hen. 8. sincere, frequent, powerfull preaching and Preachers of Gods  
c. 19. 21. 27 word (which seemes to condemne their idle, secular, Lordly, vi-  
H. 8. o. 15. tious lives and practiles,) to the progresse, power, and growth of  
37. H. 8. our Religion, and salvation of the peoples soules? Nay, what shall  
c. 17. 1. Ed.

6.c. 2. we iudge of that proud insolent *Regulus* and imperious Prelate

1. Eliz. c. 12 Mathew Wren, Bishop of Norwich, who hath not onely put down  
5. Eliz. c. 1. many famous worthy preachers, and all Lectures throughout his  
12. Eliz. c. Diocese, both on the weekdayes, Lordsdøy Evenings <sup>†</sup>, yea and  
13. 8. Eliz. in the morning too in many places, and silenced divers Ministers

c. 1. <sup>† Before the</sup> of cheifest note, for not conforming to his strang novell Magiste-  
39. Articles, riall innovations and late visitation Articles, printed and publis hed  
<sup>E of the Dis-</sup> (like an absolute Monarch, King and Pope) in his owne name,  
<sup>solution of</sup> & by his owne authority alone, in affront of his Majesties \*Lawes  
<sup>the last Par-</sup> and <sup>†</sup>Declarations, for which bee hath incurred a *Pramunire*; but  
liament. likewise very fre<sup>ly</sup> since his late coming to Ipswich (where he

p. 20. 21. 22. 42. 43. hath silenced 7 Preachers, and hath no Sermon at all oft times on

<sup>o Inconformi-</sup> the Lordsdøy in his owne Parish Church,) commaunded the  
ty therefore Sexton of one Mr. Scots Church in Ipswich (a reverend ancient  
<sup>it note the</sup> conformable Minister, whom hee hath suspended upon no law-  
<sup>thing the Bis-</sup> bops ayme at, full occasion) to blott out this sacred Sentence of Scripture (most  
<sup>but the sup-</sup> proper for that Church and place it standis in) painted on this  
<sup>pression of</sup> Church-wall over against the Pulpit, (which Scripture I wonder  
<sup>the Gosp</sup>. any Bishop or Minister can thinke off, and yet forbeare to preach  
p. 1. Cor. 9. or put downe preaching.) p. For necessity is layd upon me, yea, Wor-  
16. is me if I preach not the Gospell? An insolency, an impiety, that no  
age can parallel. Certainly he that would command this Scrip-  
ture thus to be rased out of the Church-wall, would as gladly obli-  
terate

terate and rend it out of the *Church-Bible* too, and have neither  
 preaching, preachers (and I feare neither reading nor readers) of <sup>q</sup>*Isay. 56.7.*  
 the Gospell; nor yet the Gospell it selfe in being, were it in his *Ier. 7. 11.*  
 power utterly to supprese them; as this Prelate hath made a large *Math. 21.*  
 beginning and progresse for this purpose. This notable late fact *13. Marke.*  
 of his, makes me the leſſe to wonder, at the moſt iſolent ex- *11. 17.*  
 ploit of *Henry Dade* (the Archbiſhop of Canterbury's Surro- *Luke. 19.*  
 gate for Ipswich) who about September laſt past ſolemly ex- *46. See Dr.*  
 communicated the Churchwardens of *S. Maries of the Tower* on the firſt  
 in that Towne, in the Archbiſhops name (I hope without his *Sunday after*  
 privity) for not blotting out upon his command this Sentence *the Epiphany*  
 of Scripture written on that Churches-wall over the place where *p. 132. and*  
 on the *10.* hee keepes his ſpitefull (I ſhould ſay ſpirituall) Court, (which *Sunday after*  
 Scripture is recorded by two Prophets and three Euangelists, and Trinity. *p.*  
*most proper for the Church by our Saviours owne resoluion.*) *q It 446. 447.*  
 is written, my house ſhall be called an house of prayer to all people, <sup># To wit, for</sup> affirming,  
 but yee have made it a denne of theives. Which excommunicati- *That his Ma-*  
 tion hee is ſo farre from diſavowing or being aſhamed off, that jefy and the  
 hee not onely refuſeth to abſolve the Churchwardens, but alſo *Lords of the*  
 hath moſt audaciously pleaded it in barre of an information *Councell*  
 brought againſt him by *Ferdinando Adams*, one of the Church- *would be*  
 wardens in the Court of Starre-Chamber; for which preſump- *heartily glad,*  
 tion alone were hee guilty of, and there charged with no other *if all thofe*  
 crimes (as hee is with other foule ones, againſt his <sup>#</sup> Maiesty and *ver to New-*  
 the whole State, & ſeverall extortions on the ſubiects) that Court *England.*  
 moſt iuſtly may, and I preſume will deeply fine and cembre him, ned in the  
 for daring to grant out and plead ſuch an impious execrable ex- *bottom of the*  
 ecommunication in any Court of Iuſtice, to the very ſhame and ſea. A moſt  
 obloquie of our Religion, Church, State, and inſufferable ſcandal *trayterly, &*  
 of that great Arch-Prelate, in whose name and colour of autho- *ſeditious,*  
 rity it is granted; who ſhould doe well (for his owne justification *ſpeech, as of*  
 to the world) to hang up ſuch a Surrogate for a president to all *his Majef.* &  
 others, and ſuch a Suffragan Biſhop too, who beare ſuch ſpleen *delighted in*  
 to theſe holy parcells of Scripture, as to rafe them out of the *the deſtru-*  
 Church it ſelfe, though ſet yp by the exprefſe command of the *Ha-* *cution of his*  
 milies, *fithfull sub-*

jecls whom milies, of repairing and keeping cleane Churches, and of the Right  
hee is bound use of the Church (which recite and prescribe these latter textes, as  
by Oath and most proper for it) the Canons 1571. p. 19. & 1603. Canon 82.  
duty to pro- And here I cannot but stand amazed at these proceedings. For  
tect and pre- the Surrogate will not endure the Church, neither to be or called  
serve.

*p* Of the right an house of prayer : but his Courthouse causing this Scripture to  
use of the be actually dashed out of the Church ; and the other will not  
Church of suffer it to be or reputed an house of preaching ; neither of them  
the time and will admit these two textes of Scripture, to appeare therein , (no  
place of prayer not on the bare wall where they are no binderance) which inti-  
*q Dr. Boyes* mate and declare it to be both an house of prayer and preaching  
*Postill on the* too. And if the Church must now be neither an Oratory, nor an  
*10. Sunday* after Trinity. Auditory, neither an house of prayer, nor preaching, though our  
*p. 448.*

*p Homilies and q Postillers define it to be both*, I know not what  
*r Hom. of the* they will make of it, but (what they begin to make their Church-  
repairing & keeping cleane of Churches houses in many places) a direct denne of theives , as our Saviour  
*p. 80. of the* termes it , or else an house of piping , minstrelsie , dauncing and  
*time & place* revelling : they having made the Lordsday sacred Sabbath, such  
*p. 131.* a day already; justifying both in their visitation Articles and prin-  
ted Bookes ; That dancing, piping, Morrisses, Wakes, Ales, Sports  
and Bacchanals , are meet exercises for this holy day , and so no

*s Hom. of the* place fitter for them then the Church ; appointed principally for  
right use of the s dueties and publike exercises of the Sabbath day ; to the strict  
the Church of entire sanctification whereof by religious dueties our Prelates are  
repairing such enemies, that they not onely silence, suspend and excommu-  
*Churches, &* nicate such godly Ministers, who out of conscience dare not joyne  
*of the time &* place of prayer with them in encouraging their people to prophane it, and pu-

*\* Hom. 1.2.* nish those for Conventiclers, who after divine prayer and Ser-  
*3. 5. & 10.* mons ended , meet together to repeat their Ministers Sermon,  
*29. in Gen.* read chapters, sing Psalmes, conferre or pray together, as they are  
*Hom. 5. in* taught by \* S. Chrysostomes and † Bishop Jewels doctrine; but one  
*Math.* of them (*D. Peirce* the now *Bishop of Bath and Wels* by name,) the *Apology* enioyned the *Church-wardens of Batcombe* (in *Mr. Barnards*  
*part. 5.c. 3.* Parish in *Somersetshire*) vnder paine of excommunication , to  
*Divis. 4.* expunge this Scripture (anciently painted on their Church-wall)  
*p. 449. 450* quite

quite out of the Church (*Isa. 58.13.* If thou turne away thy foote  
 from the Sabbath from doing thy pleasure on my holy day , and call \* O Blasph.  
 the Sabbath a delight the holy of the Lord, honorable and shall hon.  
 our him , not doing thine owne wayes , not finding thine owne plea-  
 sure , not speaking thine owne words. Then shalt thou delight thy  
 selfe in the Lord, &c. stiling it, a \* Iewish place of Scripture, not fit  
 to stand or be suffred in the Church : (and by the same reason not  
 sufferable in the Bible , for the correcting whereof our Prelates b See Doctor  
 may doe well to joyne with the b Papists in making an Index ex- James  
 purgatorius , as they intend and give out publikely they intend to b Treatise  
 doe on all ancient English Writers) which Scripture the Church- of the cor-  
 wardens refusing to blot out , the Bishop like an Heroicall Pre- ruption of  
 late , rode thither in person with a plaisterer to see it wiped out  
 himself; such hideous Monsters of impiety, blasphemy and irre- b Scripturē  
 ligion, (that I say not Atheisme) are this last generation of our ho- &c. by the  
 ly domineering Prelates grownen ; who must now for ever cease 2.3.4.  
 to affirme or boast their Episcopall Supremacy . Authority and  
 Jurisdiction to be *fare divino* , since by vertue thereof they thus  
 presumptuously take upon them (a straine beyond the Papists) to  
 blot *Ius divinum* , the very Law of God and Gospell too , out of  
 the house of God it selfe. And can wee then wonder at those  
 immoderate droughts , those watry seasons , those devouring c See the  
 spredding Pests and c Plagues , with other publike and personall Homilies of  
 judgements of God , which wee have lately felt and suffred , and the Right use  
 are like to tast of in a sharper maner , when such monstrous im- of the Church  
 pieties as these, thus plublikely breake forth, without either shame of the time  
 or reprehension in those who stile themselves the Pillars (being and place of  
 in truth the Caterpillars) and holy Fathers (in verity the unholie ping cleane of  
 step-fathers) of our Church, from whom d prophaneſſe is gone out Churches.  
 and spread over all the Land? Certainly if wee consider onely the dier. 23.13  
 lives and practises of our Bifhops (that I speake not of any others) 14.15.  
 how they now openly fight against God,his Word,his Ministers,  
 Ordinances , worship, people, grace, holines, yea morall virtue,  
 honesty, civility, and that with both hands, both swords at once;  
 wee may rather wonder that the Lord himselfe doth not visiblie  
 descend

- \* Gen. 18. & descend \* from heaven, and raine downe fire and brimstone on us, as  
 Lo. See 2. hee once did on Sodome and Gomorrah , and then turble vs all  
 ..... 50. heatlong into hell, yea our Archbishops, Bishops and Prelates  
 15. 16. 17. specially, may justly feare hee will strike them all quite dead with  
 \* Fasiculus Plague , as hee did Pope Lucius the second (who died of the pesti-  
 Temporum. lence,) Pope Calestine the second (swept away with the same dis-  
 1144. Cent. ease, both within the compasse of two yeares,) a Wichardus Arch-  
 Magd. 12. Bishop of Canterbury elect , (who going with great presents from  
 Col 1407. stella. King Oswy unto the Pope to Rome, to fetch thence his pall and con-  
 a Antiq. Eccl. sentation, bee and most of his company there perished with the Pest,) Brit. p. 13. \* Thomas Bradwardin, Archbishop of Canterbury An. 1348. The  
 Godw. p. 53. \* Fox Acts & Bishop of Marseilles and all his Chapter An. 1348. b Daniel the  
 Monuments 13 Bishop of Prague Anno 1116. The Bishops of Parma, Rhe-  
 p. 364. gium and Millain, Anno 1085, with many other Archbishops  
 b Alberti Ar- and Bishops forecited, heretofore; that they might no longer be  
 gentinenis an insufferable Plague and burthen to the earth, or provocation  
 Chron. An. and greivance even to heaven it selfe; or else deale with them in  
 1348. that exemplary way of Iustice, as hee did with \* Thomas Arundel  
 p. 147. \* Georgius (Archbishop successively both of Yorke and Canterbury) one  
 Pont. Bohe- of their predecessor, a greivous persecutor of Gods people, and  
 mie p. 1. 3. p. 34. great silencer and suspender of his Ministers ; who occu-  
 \* Behold pying both his tongue, his braines and Episcopall power (as  
 Constantien. sis ad Her- too many of his successors have done since) to stop the mouthes  
 man. Appen- and tye vp the tongues of Gods Ministers, and hinder the  
 dix. An. preaching & course of Gods word, was by Gods just judgmet, so  
 1085. p. 357. stricken in his tongue (with which bee had oftaundered the  
 \* Thomas poore Ministers, & Saints of God, as seditious factious people,  
 Gascoine in rebels & Conventiclers to K. Henry the fourth, (as some of  
 Dictionary. Theologico. his Rochet doe now to his Maiesy) that it swelled so  
 Fox Acts & bigge he could, neither swallow nor speake for some dayes be-  
 Monuments p. 541. fore his death, much like after the example of the rich glut-  
 Antiquitates .  
 Eccl. Brit. Bale and Godwin in his life, with our Chroniclers.

zon, and so hee was scarved, choked and killed by this strange tumor of his tongue. This (say all the marginall writers) was thought of many to come upon him by the iust band of God, for that hee so bound and much stopped the word of the Lord, that it might not be peached in his dayes. Our Prelates now have farre greater cause then hee had then, to feare Gods Judgements in this, or a more grievous nature, and that in these regards.

First, Because they have his Example, with <sup>†</sup> many other <sup>Fox Acts</sup> like Presidents of divine revenge upon persecuting, truth-suppressing Prelates, to wante and terrifie them, which this Prelate never heard of: and so are more inexcusable then hee.

Secondly, Because his silencing of the Preachers and hindring the preaching of the Gospell, proceeded rather from error, ignorance of the truth, and misguided zeale; then malice or hatred against the Gospell, Ministers, and professors of it; But our Bishops proceedings in this kinde, proceeds from direct and willfull malice and emnity against the truth, Gospell, Ministers, and Saints of God, against inward conviction and the testimony of their owne consciences staring them in the face; <sup>\*Hebr. 6.4.</sup> the very <sup>\*finne</sup> <sup>5.6.7.e. 10.</sup> <sup>26.27, 28.</sup> <sup>29. 2. Tim.</sup> against the holy Ghost himself, or next degree thereto, into which they are dangerously fallen.

Thirdly, Because hee persecuted, silenced, or suspended none that professed the same truth, faith and doctrine; which hee and the Church of England then embraced; but onely those whom hee and the Church of England then deemed both heretickes and Schismatickes. But our Prelates now silence, suspend, excommunicate, deprive, imprison, persecute those, who profess and maintaine the established doctrine and discipline of the Church of England, which themselves pretend to defend and strive for; those who are members, yea pillars of our owne Orthodoxe Church and neither seperate from it in point of doctrine nor discipline, being likewise altogether spotles, innocent, undefiled in their lives, even because they preach, and defend Gods

\* At jam  
serpentum  
major con-  
cordia: quan-  
do Leoni For-  
tior eripuit  
predam Leo?  
piravit Aper,  
majors den-  
tibus Apri?

truth, and the Doctrines, the Articles of the Church of England against Papists, Arminians, and superstitious Romanizing Novellers: (A thing so strange, that the like was never heard or read off in any age, Church, State, but ours onely; yea a thing so detestable, as not found among the Savage <sup>†</sup> bruite beasts, as Tygers, Lyons, Wolves, Beares, who ever hold together and prey not quo nemore one upon the other. *Parcit cognatis maculis similis fera*, being as ungnam ex-old as trite, and therefore most monstrous, most detestable in our Christian Church, and Prelates, who must needs expect the extremity of Gods Judgements to light upon them for it.

*Indica Ty-*  
*gris agit ra-*  
*bida cum*  
*Trigride pa-*  
*cem; saevi*  
*inter se con-*  
*venit urbis.*

*Iuvenal.*

*p. 141.*

*\* Isay. 58. 1.*

*† Ezech. 9. 4*

*2. Chron.*

*6.28. 29.c.*

*7.13.14.*

*Iod. 2. 5*

*Zeph. 2. 1. 2*

*3. See the*

*Bookes for*

*the Fast, in*

*1. Iacobi Et*

*Caroli.*

*sisters,*

*forbidding them to preach to the Gentiles that they might be*

*saved, to fill up their sinnes alway; for the wrath is come upon them*

*to the uttermost: A text which should smite through the loynes*

*and hearts of all persecuting Prelates and silencers of Gods Mi-*

*nisters, who prohibit and put downe preaching, the cheife and*

*most principall office, whereunto Preists or Bishops be called by*

*the auctority of the Goffel, as all the Bishops and whole Clergy of*

*\* 1. Thes. 2. 15. 16.*

*England have resolved in the \* Institution of a Christian man,*

*dedicated by them to King Henry the 8. and subscribed with all*

*their*

Fourthly, Because bee put downe preaching, and silenced Gods Ministers in times of health and prosperity onely; but our Prelates even now in this time of sicknesse and mortality, when God in speciall maner cals upon them, \* To crie alonde and spare not, to lift up their voyces like a trumpet, and shew the people their transgression, and the howse of Jacob their sinnes: yea which is the hight and upshot of all impiety, they take advantage of this present pestilence and mortality, to put downe all Lectures and preaching, when as all former ages have set them up, together with prayer and fasting to, as a <sup>†</sup> speciaall antitode and preservative \* against the Plague, which they now pretend to be a meanes to spread it. An impiety that heaven and earth may well stand am azed at, and future ages will hardly credit; yea the very capitall sinne of which the Iewes were guilty, *f* who both killed the Lord Jesus, and their owne Prophets, and persecuted and chased out, (as the margin renders it) the Lords Ministers, forbidding them to preach to the Gentiles that they might be saved, to fill up their sinnes alway; for the wrath is come upon them to the uttermost: A text which should smite through the loynes and hearts of all persecuting Prelates and silencers of Gods Ministers, who prohibit and put downe preaching, the cheife and most principall office, whereunto Preists or Bishops be called by the auctority of the Goffel, as all the Bishops and whole Clergy of England have resolved in the \* Institution of a Christian man, dedicated by them to King Henry the 8. and subscribed with all their

their names, as the very *Councell of Trent* it selfe hath deemed in these words: \* *Predicationis minus Episcoporum præcipuum est;* \*The Sacra-  
as the Church of England herselfe in the *Homily of the right use* ders. f53.54  
*of the Church*, p. 3. 4. 5. and before them all our † *Saviour* † *Sessio* 24.  
*Christ himselfe his Prophets and Apostles have past all dispute con-* Decretum 'de  
*cluded.* I shall therefore desire these dumbbe silencing and silent Prelates, ( who would have all other Ministers as lasie mute and silent as themselves , favouring all dumbe dogs that neither will not, nor cannot preach, and persecuting none but the most paine full Preachers , a thing well worthy noting , discovering their emnity to be directly against preaching and the Gospell; (to remember that of Master \* Tyndall our godly Martyr, That Bishops who persecute their owne office of preaching (for and by which they hold their fast Bishopricks ) are not worthy of it, nor Luke.4.18. sufferable in it: and that Bishops or Preists that preach not, or that preach ought save Gods word, are none of Christ's nor of his anointing (therefore not pure divino) but Servants of the Beast, whose marke they beare; whose word they preach, whose Law they main- taine, cleane against Gods Law: and therefore both Ministers and people must and will henceforth call and deeme them such. As for those Ministers most unjustly silenced , suspended and excommunicated by them , who now basely sit downe silent under their Suspensions , when as they should goe uncouragiouly in their Ministry in despite of them , I shall desire them onely to consider.

First, the q example and answer of the Apostles themselves , who when they were commaunded by the High Preists, throughout Elders and whole Councell of the Jewes (who had as much or more power over them then any Bishops have oyer Ministers at this day) not to speake at all or teach in the name of Jesus , gave this answer ; Wee ought to obey God rather then men ; whether it be right in the sight of God to bearken unto God more then unto you, judge yee ? for we cannot but speake the things which we have seene and heard : and though they were thrice expressly inhibited from preaching, yea imprisoned and beaten for violating these prohibitions,

bitions, yet they dayly in the Temple. IN EVERI HOWSE  
 (which now forsooth must be a Conventicle, I am sure an A-  
 postolicall one) they ceased not to preach and teach Jesus Christ,  
 filling Jerusalem and every place with their doctrine, the very  
 Angel of God himselfe commaunding them to doe it. If then the  
 whole Senate of the High Preists and Elders, their terrible Pro-  
 hitions and Suspensions, yea their imprisonments and stripes  
 could neither keepe nor deserre the Apostles from preaching;  
 why shoulde our Bishops threats, suspensions, or most unjust ille-  
 gall Censures ( warranted by no Statute, Law or Commission  
 from his Majestie ) hinder our Ministers from their duty?

15.R.2.c.5. Secondly, The example of our owne godly + Martyrs,  
 2.H.4.c.15. who both their Doctrine and example taught and professed,  
 2.H.5.c.7. Fox Acts & That Ministers ought not to give over preaching for any unjust  
 Monuments suspension, excommunication, inhibition, Censure or persecution  
 London. whatsoever, either of the Pope himselfe or of any other Prelate, going  
 1610. on boldly to preach the Gospell, mangre all inhibitions, menaces,  
 p.415.416. imprisonments and penalties to the contrary, though fire and death  
 417. 418. it selfe. Whereupon they never would give over their preaching upon  
 428.434. any Prelates inhibition, no not in their prisons, where Master Brad-  
 435. 438. ford and others preached twice every day. And shall our eminentest  
 552.563. Ministers now in the Sunne shone of the Gospell under a most  
 567.588. gratiouse Prince, be more pusillanimous, base and cowardly then  
 598.800. these godly Martyrs were even in times of darknesse under Po-  
 911.1280. 1281. ship Princes, Prelates and Tyrants, when it was death to pro-  
 1336. fesse and preach the truth, which now ( God be thanked ) it nei-  
 1457. 1690. ther is, nor can be? God forbid.

\* Acts & Thirdly, That position of our Godly Martyr, Master John  
 Monuments Wicklife excellently defended and notably proved by John Hus  
 p.415.416. 417.418. at large in the Schoole of Prague, as all may read at leisure in

\* Master Fox : ) That they which leafe off preaching and hearing  
 of the word of God for feare of any excommunication, threatening,  
 persecution, or imprisonment, threatened, or inflicted by the Pope, or  
 any other whatsoever, are alreadys excommunicate by God himselfe,  
 and in the day of Iudgement shall be accounted be betrayes of  
 Christ;

Christ; which is so well prooued and defended by *Hus*, that all Godly Ministers and people must subscribe thereto. And who of all our late suspended Ministers, would be either accounted here, or adjudged hereafter, a man excommunicated of God, and a betrayer of Christ, yea of the very Word of God, of Religion it selfe, and of the soules committed to his Cure, who are slaine for <sup>\* See Ristall</sup> lacke of spirituall food, whiles they out of a slavish feare, of *I Tit. Rome.* know not what or whom sitt mute and silent, and become so many laughing stockes to our Prelates, who would be terrified, <sup>Recusant s,</sup> daunted and repulsed by their Godly courage. <sup>Iesuites,</sup> <sup>Preists.</sup>

<sup>+ See the</sup>

*Prayer on*

*the 5. of No-  
vember late-  
ly altered, in  
the last im-  
pression*

*1635. and \**

*Doctor John  
White his de-  
fence of the  
Way, p. 6.*

*Fourthly*, That Popish Preists and Iesuites dare say Mass, and preach in a maner publikey, though a thing unlawfull and expressly prohibited both by the Lawes of God and the Realme, and no lesse then <sup>+ high treason</sup>, for which capitall punishments are prescribed. If these Miscreants and generation of vipers then have so much courage, for their false and *trayterly religion*, that they will not be silenced, nor scared from preaching, neither by Lawes, nor capitall punishments; how much lesse then should zealous faithfull Ministers of the Gospell, contrary to Gods Lawes and the Realmes, give over their Ministrie and preaching, upon the bare illegall suspension or excommunication of a Lordly Bishop, warranted by no Law nor Statute of the Realme, nor any Patent or Commission from the King, and so no colour for any to obey or submit thereto?

*Fiftly*, What a great blow and wound they have given to religion, what great discouragement and ill example to their people and fellow Ministers; what losse and prejudice to their flockes, what encouragement to Iesuites, Seminaries, Papists and domineering Prelates, who gett heart & head by their faintheartednes yeelding, silence and subission, encroaching every day further <sup>\* 25. H. 8.</sup> on their liberties, consciences and Religion, so that they have <sup>c. 19. 37. H.</sup> brought themselves and others into a meere vassalage to the Bishops unruly lusts and pleasures; all which their opposition and contemning of these their suspensions and excommunications, <sup>8. c. 17.</sup> <sup>1. Edw. 6.</sup> <sup>c. 2. 1. Eliz.</sup> <sup>c. 1. Canons.</sup> beeing <sup>\* meere nullities in Law (for want of a Commission from</sup> <sup>1603. Can.</sup> his <sup>1. 13.</sup>

his Maiesty a lawfull ground, a due maner of proceeding, and his Maiesties stile and seale) had prevented, and may yet chance to remedie.

\* 1. Cor. 9. Sixtly, That a \* necessity is layd upon them, even by God  
 16. 2. Tim. and Christ himselfe, to preach the Gospell, and to be instant  
 4. 2. 3. 4. in season and out of season, and a temporall and eternall woe  
 denounced against them, if they forbeare or give over to doe  
 it upon any unjust inhibition whatsoever, which can neither  
 nullify, controll nor dispense with the commandments of God. How  
 then can they avoyd or shunne this woe, if the frowne or unjust  
 suspension of a prophane unpreaching domineering Prelate, may

\* Marke 16. restraine them from this duety, or dispense with this most serious  
 15. 1. Cor. 9 taske imposed on them \* from heaven it selfe.

15. 16. Seavenly, That solemne charge that was given them in the  
 2. Tim. 4. name and behalfe of Christ himselfe, yea of the whole Realme  
 . 1. 2. 3. 4. and Church of England; and that solemne promise they made be-  
 fore God and the Congregation, when they were first made Mi-  
 nisters ; to wit, \* that as they would answer it before Christ's  
 See the tribunall at the great day of judgement, they should and  
 Booke of Or-  
 dination of  
 Ministers. Would reach, premonish, feed and provide for the Lords  
 flocke, for whom hee shed his blood, AND NEVER  
 THEIR LABOUR CARE AND DILL-  
 GENCE HEREIN, untill they had done all that lyeth  
 in them, according to their bounden duety, to bring all such  
 as were or should be committed to their charge, unto that  
 agreement of faith and knowledge of God, and to that ri-  
 penes and perfectnes of age in Christ ( which none of  
 them hath yet done) that there should be no place left  
 among them, neither of errore in Religion, or for viciousnes  
 of life ; and that for the same cause they should and would  
 forsake, and sett aside (as much as in them lyeth) all world-  
 ly cares and studys, and give themselves W H O L Y to  
 this.

this thing, and draw all their cares and studies this way and to this end, and that they should and would preach, and be faifhfull dispensers of Gods Word in their Congregations; which charge being layd upon them by the Bishop at their ordination in the name of Christ, by the whole \* Church and State of England, and the Booke of O<sup>n</sup>dination (confirmed by three severall Acts of Parliament, the 8 Canon, and their owne subscriptions to it;) and they particularly promising in a most solemne maner, to performe it to the uttermost of their power. How any Bishop can by Law suspend them from preaching as long as they continue Ministers, and are not actually degraded or deprived of their livings, for some just or lawfull cause, warranted by an exprefle A<sup>c</sup>t of Parliament; or how any godly Minister in point of Law or Conscience, can give over his preaching or Ministry upon any unjust suspension, inhibition, excommunication or commaund of any Bishop, Visitor, or Ordinary (who cannot countermaund this charge or Booke of Ordination, ratified by 3 A<sup>c</sup>ts of Parlia-ments) I cannot conjecture.

Finally ; That if Ministers will thus suffer, every Bishop at his pleasure, without any speciaill Commission from his Maiesty, vnder the great Seal of England, or any just cause in point of Law, upon every humor, fancy, or new minted Article of his owne (which by the Statute of 25. H.8.c.19. and the 13. Canons resolution, yea and his Maiesties too, in his Declaration before the 39. Articles, bee hath no power to make) to suspend, excommunicate, and put them downe from preaching, then it will be in the Bishops power to suppreffe and alter Religion at their pleasure, without his Maiesties or a Parliaments assent, and so all shall hang vpon their wills, who have no power at all, either by the Lawes of God or the \* Realme, to institute any new rites, Ceremonies, Articles, Canons or Injunctions, or to alter or in- novate any thing in Religion, much leſſe to suspend or silence Ministers? Wherfore in case our Prelates presently revoke not these their anti-christian, illegall suspensions, inhibitions, injunctions, or other Censures, to hinder Ministers from preach- ing,

\* See. 25.

H.8 c.19.

1. Eliz c. 1.

2. 13. Eliz.

c. 12. Can.

1603. Can.

1. 13.

ing, I hope every Godly Minister , who hath any care ; either of his owne soule , liberty , people , any love at all to God or Religion , any zeale or courage for the truth, or desire of the good, either of Church or State , taking these considerations into his thoughts , and finding the Bishops Jurisdiction and proceedings to have no lawfull warrant , either from the Lawes of God or man, will readily protest both against their usurped authority and proceedings , as meere nullities and vanities , and proceed to preach , pray , and doe his duetie , as the Apostles and \* Martyrs did of old , without any feare or discouragement ; that so Gods judgements , Plagues and punishments , which the Prelates late practises , with the Ministers silence and cowardize , and all our sinnes have drawen downe upon us , may be asswaged and red mooved , and wee may ever retaine the Ordinances and Wordes of God among vs, in purity, power, sincerity and plenty, both to our present and future happines. I shall close all with this Syllogisme.

That calling , authoritie and jurisdiction , which obliterates , persecutes , suppresseth , oppugneth the very Law , Gospell and word of God, with the frequent powerfull preaching , preachers and professors thereof is doubtles , not of divine right or institution , but Anti-christian and Diabolicall , 1. Theff.  
2. 14. 15. 16. Rom.2.13.10. John 8.39. to 48.  
1. Tim.3.1. to 7. Tit.1.5. to 10.

But this doth the calling , authority and jurisdiction of Lord Archbishops and Bishops, as the premises, and all stories witnes, especially our Booke of Martyrs. Therefore it is doubtles not of divine right or institution , but Anti-christian and Diabolicall.

*\* Who had  
never beeene  
Martyrs had  
ibey beeene  
such favorors  
cowards as  
most Minis-  
ters ate  
now.*

If the Minor be not sufficiently evidenced by the Premises, by the silencing of many Ministers, suppressing of so many Lectures throughout the Realme, give me leave to instance but in two fresh examples more.

The first, in Doctor Peirce, Bishop of Bath and Wels; who in his Visitation in the midst of August last expressly prohibited all Ministers in his Diocese to preach on the Lords day afternoone; threatening some Ministers to suspend them both from their office & Benefice, if they durst presume to preach any more on the Lords day afternoone; without alleadging any Law or Canon, (which there is none) or any danger of bringing or spreading the plague, (which there is not feared,) but onely out of his malice to preaching; and to deprive poore people of the sprituall food of their soules: to affront the Statutes of 5. and 6. E. 6. c. 1. 3. and 1. Eli. c. 2. which require OF T E N P R E A C H I N G A N D H E A R I N G of the Gospell, upon every Sunday and Holy day, and scribe preaching twice a day, as well, as much, as Common-prayer, coupling them together in the same words to oppugne the Homily of the right use of the Church, p. 3. 4. 5. which prescribes and enforceth, the dayly and continuall preaching of Gods word, and specially on the Sabbath-dayes, from our Saviours and his Apostles owne Precepts and Examples; to make all Ministers perjured, who at the time of their Ordination make a solemne promise and covenant before God, diligently and painefullly to instruct their people, & never to give over preaching, &c. (as the Booke of Ordination, and the Church and State of England, both in and by it injoyne them,) and to spite S. Pauls himselfe: who as by the space of three yeares together, bee ceased not to warne every one Night ahd Day (therefore hee preached Evenings as well as mornings) publikely & from howse to howse. Acts. 20. 20. 31. So hee chargeth Timothy, and in him all Ministers, To preach the word instantly in season, out of season (that is, on Lords dayes, and weekdayes; Morning, and Evening, yea and at Midnight to if need be; in times of prosperity and adversity; of health and pestilence, when preaching is most seasonable to

raise men from their finnes ; ) 2. Tim. 4. 2. which Apostle were hee in this Bishops and some other of his Brethrens Diocesse, they would schoole him roundly for such good doctrine, and stop his mouth , to prevent the great mischeife of often preaching , yea of our Saviour Christ himselfe , and his

\* Luke. 19. Apostles, were now among our Prelates and should \* preach  
 47. Acts. 2. *D A Y L Y in our temples* , as they did *in the Temple of Ierusalem* and Jewish Synagogues , I feare me they should be all silent .  
 46. c. 3. 4. Homily of the Church fullest Ministers even for frequent preaching ; If I should demand of them by what Law of God , or the Realme ? by what Canon of the Church , or by what speciall commission from his Majesty , under his greate Seale ? (without which their  
 p. 3. 4.

# 25. H. 8. Lordships # cannot by Law suspend or silence any Minister ,  
 c. 19. 37. H. nor keepe any Visitation without the danger of a Premonition which  
 3 c. 17. 31. H. 8. c. 10. they have all incurred ; ) I feare me they would be as much , as  
 1. E. 6. c. 2. any Minister they have put to silence : And till they can shew  
 1. Eliz. c. 2. such Law , Canon , and speciall Commission ( which not one of  
 5. Eliz. c. 1. them can doe ) hee is not worthy the name of a faithfull Minister ,  
 8. Eliz. c. 1. and the Par- that will sit downe silent altogether , as too many doe , to  
 rents to Co- their eternall infamy or flack downe their former frequency and  
 verdale and diligence in preaching , upon the proudest Prelates bare Man-  
 story. 5. E. 6. date , especially in these dayes of Pestilence and Mortality .  
 par. 1.

The second instance is , the suppressing of Master John Rogers Lecture of Dedham in Essex about the same time , continued so many yeares together with so good successe that he hath converted more soules to God , and brought more to heaven , then all the Lord Archbishops and Bishops Sermons from Queene Maries dayes till now ; many of which though they have lived long , cannot I presume name so much as one Soule they have truly converted , either by their life or doctrine , though they have murthered and starved thousands . The Pretence of suspending this our Lecturer is , the great good will the Bishops bear to the Townsmen and Puritans ( so they tearme them )

of Dedham, over whom they are \* jealous with a godly jealousy, to wit, least the continuance of this Lecture should draw the <sup>\* 2. Cor. 11.</sup> Plague to the Towne. But is this thinke you the true cause? If <sup>2.</sup> so, why then let me propound but 6. or 7. questions to our Prelates who are so carefull of mens bodies, that they are altogether carelessle of their Soules.

*First,* Hath not the Lecture beene the greatest blessing that ever this Towne enjoyed? the cheife meanes that hath enriched it, and ever since its erection waide of the Pestilence from it, yea in the last great Visitation when there was more danger? If so, as all the Towne and Country will averre, why should it be pestiferous or infectious now?

*Secondly,* Where did ever their Lordships read, that powerfull preaching was a meanes to attract or draw the pestilence to any Towne or Parish? or the suppressing of preaching and Lectures an Antidote or Preservative against it? What Divine, Physician, Philosopher, or Historian, yea what Epicure or Atheist <sup>+Levit. 26.</sup> ever taught such Doctrine till our present new Doctors and Lord <sup>25. Deut.</sup> Prelates? <sup>28. 20 21.</sup> <sup>60. 61.</sup>

*Thirdly,* Whether the reading of Common prayer and <sup>1. King. 7. 3</sup> Homilies be not as apt to bring and increase the Plague, as preaching and Lectures, and the one as pestiferous as the other? If not: <sup>37. 38.</sup> <sup>2. Chron. 7.</sup> then why doe they put downe and prohibit publike fasting and <sup>13. 15. 78.</sup> <sup>50. Ps. 126.</sup> prayer, as infectious in this pestilence, used as a preservative, medicine and cheife cure in all others as well as preaching? yea how <sup>14. 12. 11.</sup> can they proove, that one of these is more apt to attract and diffuse the Plague then the other? If so then; why doe they not put <sup>12.c. 21. 6.</sup> <sup>9.c. 29. 17.</sup> <sup>18 c. 32. 24.</sup> downe Common prayer and Homilies in all places infected, or <sup>36 c. 38. 2.</sup> in danger of infection, as well as preaching, (the one being as <sup>c. 42. 17. 22.</sup> pestiferous, as pestilentiall as the other,) and so make us all true <sup>c. 44. 13.</sup> Atheists or Infidels, giving God no publike worship at all? <sup>c. 34. 17.</sup> <sup>Ezech. 5. 12</sup>

*Fourthly,* Whether the putting downe of Lectures and <sup>c. 6. 12. c. 7.</sup> preaching hath beene a meanes to stay, keep off, or spread <sup>15 c. 12. 16.</sup> the Plague, or rather to increase and attract it? Religion teacheth us that were there is <sup>c. 33. 27.</sup> most sinne and wickednesse abounding <sup>c. 28. 24.</sup> Amos 4. 10.

ding, least knowledge and service of God, there is most danger of the plague, and the experience prooves it true for the most part, it ever raging more in the disorderly suburbs of London, where they have usually least and worst preaching, more then in the City, where is better governement, life and preaching. Powerfull preaching therefore being the cheife \* meanes to turne men from their sinnes and evill lives, and winne them unto God, and the suppression of it a meanes to continue and harden men in their evill wayes; it must necessary follow, that frequent powerfull preaching, is an antidote and cure against it; and the suppression of it, the high way and meanes to bring it. If reason be not sufficient, let late experience instruct us thus much. The Lectures of *Christ Church, S. Martins* and others in London, were put downe by the Bishops this Pestilence, to prevent the bringing of it into these Parishes: the very selfesame weeke God sends it unto them, and now it spreads among them much: But in *S. Antholines* Parish and some others, where the Lectures yet continue, (in the first every morning) no Pestilence ( blessed be God ) hath hitherto beene heard off: The Lecture of *Blackfriers* on Wednesdayes, at *S. Cathrynes* in the same day, with some other have beene suppressed to prevent the Plagues increase, after its invasion of these Parishes, to the intollerable greife both of Minister and people: yet the plague in those parishes hath sence every weeke increased and spread further. At *Westminster* upon the first comming of the Plague, they gave over all preaching even forenoone and after-noone on the Lords day, thinking by this remedie to cease it; (a president hardly paralleld in any age;) but what followed thereupon, the Bills since have beene doubled and trebled, and more have there died every day since, then did in a whole weeke before. This therefore is but a Preposterous remedy, and a vaine pretence to beguile little children, and fooles with all.

*Fifthly*, What place is there neere to Dedham from which that lecture should draw the infection? were it in all or some of the neighbouring Parishes, there might be some colour for such

a pre-

\* *A&s. 26.  
18. c. 37.  
38.*

a pretext, and yet not sufficient to put downe the Lecture, since men of those Parishes might be prohibited only from it, and all else have access unto it : But since it is not so neare that Town(God be blessed for it)as that there is any such feare of infection, this pretext can be but a meere cloake of wickednes to countenance a worse designe.

*Sixtly ; Whether they hold not great Banqueting, Maskes, Dauncing, Playes and Enterludes, as pestiferous and infectious, as Preaching and Lectures : and the famous University of Oxfords health and immunity from the Pestilence, as much to be respected as the poore Towne of Dedhams ? If any scruple be made of the former part of this Question, his Majesties and their owne Booke of Common prayer for the Fast the last great pestilence 1. Caroli, (which prohibits all The Exbor-Playes, Maskes, revellings, Dauncing, Pastimes and Banquet-tation, and Or-ing, as causes of the plagues, both beginning, spreading and con- tinuance, and the proper sinnes of our Nation, which have made us a Proverbe and By-word to all other neighbour-Countries,) compared with Isay. 5. 12. 13. c. 22. 12. 13. 14. & c. 32. 13. 14. Amos 6. 1. to 12. Exod. 32. 19. to 35. 1. Cor. 10. 5. 6. 7. Jam. 5. 1. 5. 6. Revel. 18. 7. 8. and many presidents cited in a late Tract against Stageplayes and enterludes, will put it out of doubt. Of the latter part of this Quære there can be no question, unlesse the Bishops be very unnatural, to love a stranger better then their own Foster-mother, and weavers, Clothiers, more then Schollers. If then excessive Feasting, Masking, Enterludes, Dauncing and Epicurean pomp, the\* ve- \* Gal. 5. 21. ry workes of the flesh, (and therefore most untemely of all others for thole who terme themselves spirituall men, yea workes that shut men out of heaven, and therefore not fit for those who professe they have the keyes to let men into heaven) bee more pestiferous and apt to bring the Pestilence, then Preaching ; and Oxford to be preferred before Dedham; what is the reason that our great Lordly Prelates in these dangerous times of mortality(when as they should*

be all'in sable, fasting, praying, weeping and mourning with the people of their Diocese, and refreshing their starved bodies with that prodigall expence they have there cast away) have (to the great ill example of all other people, & grieving of the soules of all who are sensible of the Plagues we now groane under) beene so lately setting up and practising the one, at *Oxford*, to draw the Pestilence thither; and putting down the other at *Dedham*, to keep the Pest from thence? When as sundry *Councils* in all ages, have strictly inhibited *Bishops* and *Ministers*, neither to be *Exhibitors*, *Setters out*, or *Spectators*, but diligent *suppressors*, yea *censurers* of the one

*a conc. Laodice num can. 54.* (especially in mournfull times of Plague & Mortality which summon all men, but *Gods Ministers above others, to weep-*  
*Carthag. 3. Can. ing, fackecloth and baldnes, to turne their laughter into heavi-*  
*11. Agathense. nes, and their joy into mourning,*) and instant both by preach-  
*Can. 39. Constan- ing and Ecclesiastical Censure, to draw all men from them;* but  
*timop. 6. Can. 24. 51. 62. Nice- furtherers and setters up of preaching, yea of preaching twice a*  
*num. 2. Can. 22. day, (and that principally in times of humiliation) which they*  
*Turonense. 3. Can. now suppress. Alas! is the piety & zeale of those Lordly Pon-*  
*7. with sundry o- tificians, who will needs claime all their Episcopalties by*  
*8bers Bochellus. 1. 6. Decr. Eccl. a divine right, degenerated to this Epicurian resolution; b let*  
*Gal. Tit. 18. 19. m e a t e a n d d r i n k , let us Maske and Play, let us feast and keep*  
*1. 4. Tit. 1. 7. 1. Revell-route, for to morrow wee shall die?* Are these the ser-  
*8. Tit. 10. mons, the good instructions they preach to King. Queene,*  
*b Isay. 22. 12. Nobles, Ministers, Schoollers, People in these pestilentiall*  
*13. Joel. 2. 16. times? Must they be feasting, banquetting, laughing, mask-*  
*17. Jam. 4. 9. ing, play ing, piping, dauncing, when all others are weeping,*  
*c Lay. 2. 2. 13. d Sic facit Iesus faulting, mourning, at least wise gladly would be so, and that*  
*bodie, multos sibi in publike (as they have reason) were it not for them? cer-*  
*eligens Diabolos tainly if S. Bernard were now alive, and saw such Prelates,*  
*Episcopos, Servos he would be so farre from thinking them Gods Bishops,*  
*in Concil. Rbe. mens & ad Cle- that he would undoubtedly define them to be the Devils, yea*  
*rsum. and stile them d Devils too, and murtherers of mens soules.*  
*Who having now taken the highest degree at the Vniver-*  
*sity, that ever the Schooles of Bacchus, Venus, or Epicurus*  
*can*

can afford them, may be rather deemed their professed *Chaplains*, then Christian *Bishops*. Yet mistake me not, as if I thought it unlawfull for a Prelate or Vniversity, to entertaine their Prince; farre be it from me or any other to harbour such a thought: But to doe it now at such a time, in such a Pontificall, Epicurian maner, with most prophane and impious Enterludes in contempt and derision of all purity, piety and religion, is the onely thing, which not I alone, but the whole Kingdome generally crie shame on; banqueting, masking, feasting, Revelling, being altogether unsuitable, if not unlawfull to a Christian, a Prelate, a Vniversity, in a time of such generall weeping and mourning, when \* *most hearts* (but stony ones) are \* *Joel 1. & 2.*  
*sad, and many poore mens faces gather blacknes,* even for very hunger, with which too many perish; whose lives this prodigality would have preserved.

*Seavently,* If the Bishops have so much fatherly care to keep off the plague from our *Precissians*, and *Puritans* of *Dedham* (so they tearme us) as to put downe our Lecture, (yea Sermons on the very Solemne *Fast-day*, where there is any infection, as if the sick needed least spirituall phisick and instruction) to keep us from the Plague, what is the reason they have so little care of those of our Religion and profession, whom they have mewed up in severall prisons in London? Why have the Priests and Jesuites in the Gatehouse and elsewhere (though \* *Traytors to his Majestie and the Realme*, and some of them condemned men,) with all other prisoners there, liberty granted them to goe abroad this time of Pestilence, and yet *D. Bastwick*, convicted and censured onely for shewing himselfe a true subject to his Soveraigne, in defending his Majesties Ecclesiasticall Jurisdiction, against the Popes and your encrochements, (with other of your High-commission Prisoners,) no leave at all to retire himself into the fresh ayre for his safety; It being now, as it seemes, a great deale better to be an open Traytor to his Majesty, or the State, then a meere opposite onely to these our Lordly Prelats, even in their intollerable usurpations both upon his Majesties Royall Prerogatives,

*\* Through their Commission give them no power to close imprison any man, yet now their common practise is to do it.*

and his subjects liberties? Why have you given speciall command, that *Mr. Brewer*, committed \* close prisoner by you to the *Kings bench*, for the same cause, should there be detained still, and not remoove with the other prisoners, when as he had obtained licence to goe into Oxfordshire with his fellow prisoners, that so the plague, which environs both those prisons, might sweep away both these Prisoners and ease you of them? Why doe you still detaine others of your commitment in these and other prisons, of purpose to murther them as much as in you lieth with the pest, when all else that are willing, are set free and walke abroad into the Country for their health? Why detaine you *D. Layton* in the *Fleet*, and *Mr. Prince* in the *Tower*, notwithstanding some *Nobles* mediation for the enlargement of the one, and the *Queenes* most gracious intercessions for the other, whose Princely clemency and pitty, to those of a different religion, is an everlasting foyle to your unchristian mercies and barbarous inhumanity, to those of your owne faith and profession. Is this your Episcopall pitty, mercy, grace, and goodnes; that when all men else can find favour and relief, yet those whom you unjustly persecute, restraine or malice without cause, must finde none at all, no not though King or Queene desire it? What, is your Pontificall malice now swollen greater then their Royall grace and goodnes? Never therefore dissemble more with the world and us, that you have put downe our *Dedham*, or other Lectures, out of any love to us, or care of our, or their safety, as you pretend, to keep the pestilence from us, or them; but confesse you have done it out of the malice of your hearts, against preaching, if not to bring the plague and pestilence ( as much as in you lies ) even upon our soules and bodies, as you endeavour to do upon these poore prisoners thus detained by you, which these times of plague and fasting call upon you to \* *set free*. But take heed least whiles you seeke to put downe preaching and fasting, by such ungodly meanes and pretences, to keepe off the plague from us and others, you draw it not downe, both on us and your selves. I have already informed you of many Bishops,

who

*\* Isay 59.6.7.*

who have perished of this disease, I could acquaint you yet with more, as \* *The Bishops of Colen, Spire, Ratisbon, Prague, Germania Verden and Leodium all swept away in An. 1169.* o *Hildewardus Chron. l. 18. Bishop of Hildesheim, An. 996.* with many others; let their p. 152, 153. examples be your warnings; and if you will proove your calling to be of God, then henceforth learne to preach, not to suppress his word; to be \* mercifull as he is mercifull; else all will henceforth conclude, that you are of your (i) father the devil, for his workes you doe: *He was a murderer from the begin-* (i) Job. 8.44. *ning of mens soules and bodies, and so are you.*

Now if your Holinesse or any other deeme this censure of mine over-haiſt, one that was once of your owne Rochet, and after that a Martyr, (k) (Bishop Latimer) will assure you; that it was the very devill himselfe, not God, that set up the State of unpreaching Prelacy, and that it is he alone who stirrs these Prelates up to persecute and suppress the preaching of the Gospell under the Title of Heresie, and schisme, and ill Magistrates to doe the like under the Title of sedition; and our learned (l) Thomas Becon, as he affirmes and proves at large, that the first and Principal point of a Bishop and spirituall Ministers office, is to teach and preach the word of God; sahe resolves, that such a Bishop as either doth not, or cannot preach, is a Nicholas Bishop and an Idoll, and indeed no better then a painted Bishop on a wall: yea, he is as the (m) Prophet saith, a dumbe dogge, and as our Saviour Christ saith (n) unsavoury salt, worth nothing but to be cast out, and to be trodden under foot of men. Woe be to those Rulers that set such Idols and white-daubed walls over the Flocke of Christ, whom he hath purchased with his precious blood. Horrible and great is their damnation. Our Saviour Christ saith to his Disciples (o) As my Father sent me, so send I you. Now who knoweth not, that Christ was sent of his Father to preach the Gospell, as we may see in divers places of the holy Scripture. It therefore followeth, that such as are sent of Christ are sent to preach the Gospell. If they preach not (the case of many of our Lord Prelates) it is an evident token, that Christ sent them not, BUT ANTIChIST AND THE DEVILL. Thus and much more Becon, who tells these unpreaching

\* *H. Matius*  
Verden and Leodium all swept away in An. 1169.

o *Hildewardus Chron. l. 18.*

Bishop of Hildesheim, An. 996.

with many others;

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examples be your warnings;

and if you will proove your calling to be of God,

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to be \* mercifull as he is mercifull;

else all will henceforth conclude,

that you are of your (i) father the devil,

for his workes you doe:

*He was a murderer from the begin-*

*ning of mens soules and bodies, and so are you.*

(k) Sermon 4. before King Edward.

(l) His Catechisme, vol. 1. fol. 500.

(m) Isay 56.

(n) Math. 5. 13.

(o) Job. 20.21.

(p) Isay 61.1.

(q) Mar. 1.38.

Luke 4. 18.19

31.43,44.

ching Prelates in plaine termes ; that nothing abideth them but everlasting damnation. What then will become of our great Lord Prelates ; who will neither preach to the people themselves, nor suffer others who are willing, to doe it; stoping up our preachers moutches with their illegall, unchristian, anti-chritian suspensions and excoimmunications, yea, exprely prohibiting all preaching in these dolefull mortiferous taines of Plague and pestilence , and that on the very Fasting-dayes, for feare it should infect mens soules and bodies ? when as the

\* Surius. Tom. 3.p.464.

l. 1, 2, 5. decreed the quite contrary, in these very remarkable termes. Statuimus pari voto , parique consensu , ut unusquisque nostrum dictis & exemplis , plebes parochia sua attentius ad meliora incitare studeat, easque ut se a maliis cohibeant , & ad Dominum ex totocorde convertant , solicite admoneant , Deumque quem peccando sibi iratum fecerunt , digna penitentia satisfactione & eleemosinarum largitione , sibi placabilem facere satagant &c. Cum itaque Predicatores SINE CESATIONE POPULO DEI PRÆDICARE NECESSE SIT , juxta illud Esaiæ \* Clam , NE ECSESSE , quas tuba exalta vocem tuam , & annuncia populo meo , sceleris eorum , & domini Iacob peccata eorum : TUM MAXIME ID FACERE NECESSE EST , QUANDO IRAM DOMINI CONTRA POPULVM DEI , meritis exigentibus , GRASSARI PER SEPHERINT , juxta illud quod Dominus per Ezechiel Prophetam loquitur. Ezech. 3.17.18.19.&c.33.7,8,9.

10,&c. At which our silent and silencing Prelates and old doting Shelford Priest, may well blush for shame , especially if they peruse the 23, 24, 25. 28, 29. and 31. Chapters of the same Councell following. And good reason, for the very Romish Prelates in the (q) Councell of Trent, as lewd as they were, had so much ingenuity as to decree. That the preaching of Gods word was the principall part of a Bishops Office , belonging especially unto them, and that it ought to be exercised as frequently as might be, for the salvation of the people; and thereson enjoyed all Bishops in proper person , or in case of inevitable occasions , by their sufficient substitutes , and all Ministers in every Parish to preach

\* Sessio. 24.  
Decretum de  
Reformatione.  
6.4.

preach every Lords-day and Holy-day at the least; and in the time of Fastes, (as of Lent, Advent, and the like) QUOTIDIE, VEL SALTEM TRIBVS IN HEBDOMADE DIBBUS, to preach every day, or at least three dayes every monthe, and at other times also as often as opportunity would permit, and to Catechise the people besides. If this Popish Councell then prescribes all Bishops and Ministers whatsoever, thus constantly and dayly to preach Gods word, (especially on Lords-dayes, Holy-dayes and Fasting-dayes) without intermission; our Lordly, lasie, Loytering Prelates, who will neither thus preach themselves, and prohibit othersto preach thus frequently and daily on these seasons, or in any infected Cities on our Solemne Fasting-dayes; are certainly not onely farre worse then these Trent Prelates, but even as bad or worse then the very Devill himselfe (as Bishop Latimer proves at large in his *Sermon of the Plough*, which I would wish them seriously to peruse:) yea, they are meere Rebels, Traytors and enemies to God, his Church, Religion and the peoples soules. And can they then be ever true, loyall or faithfull to their Prince? No verily. Not to mention all the (r)conspiracies, Rebellions and Treasons of our owne or forraigne Prelates against their Soveraignes in all ages, enough to fill a volume as large as Baronius his Annals; I shall instance onely in three late examples. Anno 1536. Christian the 3. King of Denmarke, (our King Charles his great grand-father by the mo-<sup>r</sup>thers side) imprisoned all the seaven Bishops of Denmarke, for their p[ro]p[ri]etarie, severall Treasons, Rebellions conspiracies, and insurrections against him, the Kingdome and Christian Religion, and for usurping re-<sup>See Balens de Ritis Pontificum, Fox Actis & Monumc[t]is, Mr. Tyndale's Practise of Pop[ular] Religio[n], Dr. Barnes his Supplication to King Henry the 8. Godwins cause, &c. Catalogue of Bishops, Chytraeus Chron. Saxonie l. 14. p. 407. 411. l. 15. p. 433. 434. Nobles</sup> fifties) against the Ministers and Professors of the Reformed Religion. All which this King caused to be drawne up into a Ro-<sup>l. 14. p. 407.</sup> monstrance, which lasted three houres reading, and on the 10. of August Anno 1537. (two dayes before his Coronation,) he caused a scaffold and Throne to be erected in the most publike place of Hafnia the Metropolis of Denmarke; where he sittynge with al his

Nobles and Senators in State; caused this remonstrance of these Prelates detestable Treasons, Conspiracies, Rebellions, and disloyall usurpations on the Crowne, to be read publikely before them and all the people, declaring, that for them he had imprisoned the Bishops, and demanding the Nobles and people, whether they desired that these trayterly Prelates should any more sway the Common-wealth of the Kingdome, or be restored to their former dignitie and power? Whereupon they all cryed out, No, and that they would be no longer molested with this Antichristian trayterly generation of Vipers. Which ended, a publike Decree or Act of State was made by their unanimous consents, that these Bishops should be removed, and that the political office and power of Bishops should be thenceforth wholly abolished out of the Realme, which was forthwith put in execution; the Bishops removed, their temporalities and revenues confiscated to the King, and seven Superintendents,

(1) Chytreus  
Chron. Saxonie  
l. 25. p 64.  
Bucanor Re-  
vnum Scotara-  
rum l. 18. &  
18. Paltricij  
Adamsoni Pa-  
linodiz & Mel-  
vini celse Com-  
missionis Ana-  
tomia.

being but ordinarie Ministers, ordained in their stead. And thus was Denmark freed from trayterly Prelates by our Kings great grand-father, after it had been long oppressed by them(t) Anno Domini 1571. John Hamilton Archbisshop of Saint Andrewes in Scotland, was apprehended, arraigned, condemned and hanged at Sterling, by Mathew Steward then Viceroy during King James his minority, for two notorious successive Treasons: the first, for conspiring and having a chiese hand in the Murther of Henry Stewart King of Scots, father to our late King James of famous memory, and grand-father to our present Soveraigne King Charles.

(u) chytreus  
Chron. Saxonie  
l. 6. p. 49.  
l. 7. p. 219.  
220. l. 9. p.  
259. 261.  
262. 263.  
270. 275. l. 10  
p. 297. 309.  
311. 340.  
341. 342. l.  
32 p. 358.  
359 l. 13.  
p. 388.

Anno 1565. & for causing Iames Earle of Murre, Viceroy of Scotland during King James his infancy, to be trayterously murthered likewise Anno 1567. For which Treasons, not long after all, Lord Bishops were thrust out of Scotland, by King James and the whole Parlements consent, (though since restored) as Traytors to their Princes, contrary to Christs institution, as the chiese Suppressors of the preaching of the Gospell in all Countries. (u) Gustavus Eri-  
cens that famous King of Sweden, banished, deprived; hanged up and beheaded some of his Archbishops and Bishops for their many execrable Treasons against himselfe, and the whole Realme, and refused to be crowned, before he and the whole State of Sweden had by

by publike Act of Parlement, (though with much opposition of the Prelates) stripped the Prelates of Sweden of their excessive temporalities, revenues, wealth, and all temporall \* Offices and Jurisdiction, which made them oft times to reboll against their Princes, Kings and Magistrates, to stirre up many seditions and to molest that Realme with almost continual and dayly warres and cais, dedecus et schismes, for about an hundred yeares then last past, and had and vnde periculid make them slow bellies, and unpreaching Prelates, serviceable sum est, terrenis neither to God nor man either in words or deeds, serving rather to turmitice them to riot, pride, idlenes, and seditions, then to true piety; and having no Title in the word of God to warrant them. Since concil. Paris. which the Prelates in Sweden, ever rebellious and feditious to A.D. 829. l.i. their Princes before, have beeene more dutifull to their Sovereaignes, and entermedled onely with their spirituall functions, which they altogether neglected while they were Lords. These three late examples of his Majesties royall Progenitors, (to omit \* others) as they may instruct all Princes how false Dr. Barnes his Supplication to Henry the 8. that idle Paradox of the Prelates is, *No Bishop, no King*, the contrary being an experimentall truth, and how little trust and fidelity there is in Lordly Prelates (who have ever beeene treacherous to their Soveraignes when and where they have borne greatest sway.) So they may move his Majesty to follow st'e. Antiqui Eccl. cleſie Brit. et Godwins Cata-logus. *Father Laymiers councell to King Edward the 6, to unlord all our Lordly Bishops, and remove them from all their temporall offices and imployments, that so they may follow their spirituall Plough-tayle*, (which they will scorne to doe, as long as they are Lords, it being an unseemly and dishonourable thing for Lords to goe to plough;) and no longer silence their fellow Brethren, op- y Sermon of the Plough & 2.4. before King Edward. preſſe, molest and vex his faithfull Subjects, and roote out all powerfull frequent Preaching and Preachers of Gods word, as now they doe: From which kind of Lordly Prelates with their Antichristian Romish practises and Innovations now on foote, *Good Lord deliver us*; since they have neither Gods nor the Kings Law to authorize them, or support that usurped Papall tyrannicall Jurisdiction which now they exercite, under which the whole Kingdome groanes and languisheth, desiring

to be unburthened of it, as an intollerable yoke of bondage, which it can no longer beare, as now it is aggravated I shall therefore close up all, with the Canon of the *Council of Paris*  
 2 Surius Tom. under Lewes and Lotharius, An 829. 2 l. 1. c. 23. worthy our domineering proud Prelates most serious ruminatiōn, *Quia sunt pleriq; qui non paternū affectū circa gregem sibi comissum sed quendam exercere videntur Dominatum eumq; non ut Dominicum, sed statibus vertosa arrogantia inflati, ut suum proprium tractare non verentur. Quantum a paternitatis officijs aberrent, subter collecta documenta declarant. Dominus in Evangelio. Si diligis me. præce oves meas: M E A S. inquit, non T V A S.* Item, qui major est vestrum, erit minister vester: *Ei non post multa. Non ita erit, inquit, inter vos. Sed qui voluerit inter vos major fieri erit vester servus. Petrus, Neque dominantes in clero sed forma facti gregis ex animo. Solomon, Principem te constituerunt? nolli extolli, sed esto in eis, quasi unus ex ipsis. Fulgentius in libro de veritate predestinationis et gratia; Non ideo, inquit, se solum quilibet episcopu vas misericordiae putet in gloria preparatum, quia pontificali \* militia fungitur, sed si pro grege sibi redito solitus SEMPER invigilet, et PRÆDICET VERBO, instet opportunè, impertunè, arguat, obsercret, increpet in omni patientia et doctrina. Nec sibi dominatum superbus usurpare contendat, sed Apostolicis informatus eloquij et exemplis, servum se cunctis exhibeat, neque sedis illius altitudine, collatum sibi gaudeat temporale fastigium, sed humili corde fidelibus Præbeat bona conversations exemplum. Quicunq; igitur sacris officijs servituri, sub quolibet ordine applicantur, dignum est, ut illius dicantur, cuius servitio mancipantur, *Quia ergo temeritate, immo PRÆSVMPTVOSAVANITATE quilibet prælatorum dicere presumit; Illa congregatio mea est, ant Ille presbyter vel clericus meus est, cum NON SIT ILLIUS SED ILLIUS CVIDICATVS EST?* Proinde quia is inolitus sese ecclesiastica non concordat regula, corrigatur N E C E S S E E S T.*

Christian

Christian Reader, this passage should have been inserted p.  
 123. l. 27. after mistake not.

I shall close up this, concerning the power and right of Ordination, with these ensuing Authorities and memorable examples. Anno Dom. 1389. the Lollards, Wiclfis-disciples (as Hist. Anglia Walsingham records) winning very many to their Sect, grew so An. 1389. p. audacious; that their Presbiteris like Bishops, created and ordayne 374. new Presbiteris; affirming that every Priest had received as much power to binde and loose, and to minister other Ecclesiastical liturgies, as the Pope himselfe giveth or could give. This power of Ordination they exercised in the Diocese of Salisbury: And those who were ordayne by them, thinking all things to be lawfull to them, presumed to celebrate Masses; and feared not to handle Divine things, and administer the Sacraments. This wickednes (writes he) was discovered by a certaine man Ordayne a Minister by them, to the Bishop of Salisbury at his Manner of Sunnyng: By which it is apparent, that the Lollards and Wiclenfists (the Protestants of that age) beleeved, that the power of Ordination belonged as much to Presbiteris by Gods Law, as to Bishops; that one of them might as well, as lawfully ordayne Ministers as the other; and \* that as they might lawfully preach the Gospell without the Bishops licence (first prescribed by the forged Statute, of 2. H. 5. c. 15. made onely by the Bishops without the Commons content; to suppress the preaching of the Gospell,) so likewise ordayne Ministers without it; and that Ministers ordayne onely by Presbiteris without a Bishops privity or assistance, were lawfull Ministers, and might lawfully with a good conscience discharge all Ministeriall Offices; This being not onely their received Doctrine, but their practise too. I find moreover that <sup>b</sup> Janruay 20. 1542. Nicholas Amsdorffius, a noble and learned unmarried man, was ordayne Bishop of Newbury, by Martin Luther, Doctor Nicholas Medler pastor of Newbury, George Spalatine of Aldenburge and Wolffgangus Steinius of Lucopetra, joyning with him in the imposition of hands; which Ordination Luther afterwards publikely maintained to be lawfull in a printed Treatise. Loe here p. 456.

This was the Doctrine & practice of all our martyrs Fox Acts & Mourtments.

1610. p. 483. 485. 500. 502. 521. 541. 552. 553. 556. 568. 588. 590. 592. 598. 599. 602. 604. 639. 805. 874. 883. 884. 911. 931. 950. 956. 1001. 1006. 1026. 1015. 1026. 1099. 1156. 1868. 1889. 250. 251. Saxmia. l. 15.

wee have Prelbiters not onely ordayning a Presbiter, but a Bishop. If therefore the Prelates Paradox be true; *That hee that ordaynes, is greater in Jurisdiction and degree, then he that is ordayneed.* It will hence inevitably follow, that these Prelbiters (and thole who ordayne the first Bishops,) were greater in Jurisdiction, degree and order then Bishops; And then farewell

<sup>c Chytraus ibid p.434.</sup> their pretended Hierarchie: <sup>c Aeno Dom. 1537. Christian the 3, King of Denmarke, removed and suppressed by a publicque Edict, all the Bishops of his Kingdome for their intollerable Treasons and rebellions; abolishing their Lordly Bishopricks, as contrary to our Saviours institution, the meanes that made them idle, proud, ambitious unpreaching Prelates, and sedicious treacherous Rebells to their Princes; and instead of the 7. Bishops of Denmarke, he instituted 7. Superintendents, to exercise the Office of Bishops, give Orders to others, and execute alle ecclesiastical affayres; which 7. Superintendents August 26. 1537. received their Ordination from John Bugenhagius a Protestant Minister, in the Cathedrall of Hafnia, in the presence of the King, and Senate of Denmarke.</sup>

Loe here all Bishops casheired, as false rebellious Traytors to

their Soveraigne, (as they have <sup>d</sup> ever beeene in all States and a-

<sup>a See Centur. Mage. 4.5.6.7. 8.9.10.11.</sup> gees, there having beeene more notorious Traytors, Rebells, and Conspirators of Bishops, then of all other rankes of men

12.13 c. 7. 8. in the world, as I am able to make good,) as contrary to Divine

10. Antiquit. Ecclesie Brit. and Godwins Catalogue of Bishops.

<sup>b Chytraus Cbro. Saxonia. l.14.15.16.</sup> 17. Superintendents ordayne by a mere Presbiter in their steed, to conferre Orders unto others in all the Danish Churches. In <sup>c</sup> the

beginning of reformation in Germany, and other places, Luther and other Ministers, usually ordayne Deacons and Ministers, and set

one Bookes of the manner of Ordination, without any Bishops assistance; Which power of Ordination and imposition of hands,

hath ever since beeene practised by Ministers in all reformed Churches, which have abandoned Bishops, (Such as ours are, and make themselves) as contrary to Gods Word. Pa-

<sup>f Patricij Adamsoni Palinologia. p.49.55.</sup> trick Adamson Archbishop of Saint Andrewes in Scotland, in <sup>t</sup> his Recantation publicquely made in the Synode of Fiffe, Aprill

8. 1591. confesseth, *That the office of a Diocesan Bishop, Omnipotenti authori-*

authoritate verbi Dei destituitur, et solopolitico hominum commento fundatur; *is destiture of all authority from Gods Word, and onely founded in the politick figment of men; out of which the Primacy of the Pope or Antichrist hath sprung, and that it is worthily to be condemned, because the assembly of the Presbiterie, penes quem est Iurisdictio et Inspectio, tum in Visitationibus, tum in Ordinationibus, which hath the Jurisdiction and inspection, both in Visitations and in Ordinations, will performe all these things with greater authority, piety and zeale, then any Bishop whatsoever; Whose care is for the most part intent, not upon God, or his function, but the World, which he especially serves.* A fatall blow to our Prelates Hierarchie; For if Lord Bishops be not *Jure Divino*, and have no foundation in the Word of God, then the power of Ordination belōgs not to them *Jure Divino*, as they are Lord Bishops, neither can, do, or ought they to conferre Orders as they are Bishops, but onely as they are Ministers. And if so (as is most certaine) then this power of Ordination belongs not at all to Bishops as they are Bishops, but onely as they are Ministers; and every Minister as hee is a Minister, hath as much divine right and authority to give Orders as any Bishop whatsoever; (*the true reason Why anciently among the Papists, as \* Durandus confesseth, & now too;* as the Rhemists witnessse; and *even in our owne English Church among us at this day, Ministers ought to joyne with the Bishop in the imposition of hands; Neither can our Bishops ordayne any one a Minister, unless Three or Four Ministers at least joyne with him in the Ordination and laying on of hands.* This being an apparent truth, I shall hence, from the Bishops owne principles, prove Presbiters Superior and greater then Bishops in jurisdiction, dignity, and degree. Those (say they) to whom the power of Ordination belongs by divine right, are greater in jurisdiction dignity and degree, then those who have not this power; and the Ordainer, is higher, superior in all these, then the Ordayned. But the power of Ordination belongs *Jure Divine* only to Presbyters, as Presbyters, not to Lord Bishops, and to Lord Bishops themselves, not as Bishops but Presbyters; and

\* Rationale  
divinorum. l. 2.  
de Sacerdote  
Rubrica.  
  
See the booke  
of Ordinaation.  
and Canon. 35.

Bishops when they ordayne in a lawfull manner , doe it onely as Presbiteres, not as Bishops ; Therefore Presbiteres are superiour to Bishops in jurisdiction, order and degree; and Bishops themselves , farre greater in all thele as they are Presbiteres (an office of Divine invention, ) then as they are Lordly Prelates, or Diocesan Bishops, (a meere humane institution.) Thus are

\* See Bishop White his Epi- principles, Whereas their Episcopall are farre more feeble and file Dedicatory abhuid . wounded to death with their owne weapons, and all to the Arch-Bishop of Canterbury, before their domineering swelling authority , overthowne by that very principle foundation , on which they have presumed to his Treatise of erect it; the ancient proverb being here truly verified, *Vix consilij expers mole ruit sua.* I shall cloze up this with the words

<sup>b</sup> Respons. ad Turriani Sophis- matapars 2. loc. 18.

of acute <sup>h</sup> Antonius Sadeel, Who after a large proof of Bishops and Presbiteres to be both one and the same by Divine institution, Windes up all in this manner : *We conclude therefore, seeing that superior Episcopall dignity is to be avowched onely by humane institution, tantum esse humani Iuris, that it is onely of humane right : On the contrary, Since it is evident by the expresse testimonies of Scripture, that in the Apostolstimes, Bishops were the same with Presbiteres. Iure Divino potestatem ordinandi non minus Presbiteris quam Episcopis convenire that by Gods law, and Divine right, the power of Ordination belongs as much to Presbiteres as to Bishops.*

<sup>i</sup> Eusebius Ec-  
bist. l. 6. c. 8. 10.  
in the Greeke.

Page 51. l. 17. betweene same , and since , this should have  
beene inscribed.

<sup>j</sup> 7. and 9. in the English. So i Alexander & Narcissus were both Bishops of Ierusalem at the same time; Paulinus and Miletus both Bishops of Antioch toge-  
<sup>k</sup> Socrates Ec- ther : Theodosius and Agapetus were both Bishops of Synada at the clef. bist. l. 5. c. 5. same season. <sup>m</sup> Valerius and Augustine were both joyned Bishops of <sup>l</sup> Socrates l. 7. Hippo together, by the unanimous consent of the Clergie and people;

<sup>n</sup> 3. Possidonius in and when as Augustine, was loath to be joyned a Bishop with Vale-  
vita Augustini riis , alleaging it to be contrary to the Custom of the Church , to  
c. 8. Cent. Magd. have two Bishops in one City; they repyled , Non hoc esse inusita-  
4. Col. 679. tum; that this was no unusual thing, confirming this both by exam-  
680. ple of the African , and other forraigne Churches; Whereupon hee  
was

was satisfied. In the <sup>n</sup> Church of Rome, wee know, there have <sup>n</sup> Platina Bale  
beene sometimes two, sometimes three, and once four Popes and us Luitprau-  
Bishops at one time, Some adhering to the one someto the other; but dius, ilbo de  
allofthem conferring Orders, making Cardinalls, and exercising vitisPontificum  
Papall jurisdiction. in the <sup>o</sup> Churches of Constantinople, Alexan- Theodorus a  
dria, Jerusalem, Antioch, and Affricke, during the Arrian Ma- Niem. Zabarel  
cedonian, Novatian heresies and Schisme of the Donatists, there & Aeternus de  
were successively two or three Bishops together in them, and other <sup>o</sup> Eusebius, So-  
Cities; the one orthodox, the other hereticall and schismaticall; crates. Nice, bo-  
lea, the first Councell of Nice Canon, 7. admits the Novation rns; T. part. ta  
Bishops which conformed themselves to the Church and renounced bistoria pissim,  
their Errors, to enjoy the title and dignity of a Bishop, and to be as- cent Mag. 4, 5,  
associated with the Orthodox Bishops, if they thought fit; And gustinus contra  
p St. Augustine would have the Donatists Bishops (where there Donatum.  
was a Donatist Bishop and a Catholike,) if the Donatists returned <sup>p</sup> De Gestis  
unto the unity of the Church, that they should be received in: o the cum Emerito  
fellowship of the Bishops office, with the Catholike Bishops; if the Donatist. Tors.  
people would suffer it; Poterit quippe unusquisque nostrum honoris 781.782: See  
sibi socio copulato vicissim sedere eminentius, &c. utroque alterum Mr. Carwrights  
cum honore mutuo præveniente. Nec novum aliquid est, &c. As answer to the  
he there defines: Therefore this was then reputed no noval- Rhemish Testa-  
ment on fol. I.  
tic. Platina records of Rhotaris, King of the Lombards, who pag. 499.  
declined to the Arians, that in all the Cities of his Kingdome, hee <sup>q</sup> La vita Jean.  
permitted there should bee two Bishops of equall power, the one a nis 4 & Mar-  
Catholike, the other an Arian; and that hee placed two such Bi- tini 7.  
shops in every City. <sup>r</sup> Danaus proves out of Epiphanius, that an- <sup>s</sup> In Augusti-  
ciently in most Cities there were two or three Bishops. Nicephorus num de heresi-  
writes; That the Scythians neere Ister, have many and great Ci- bus. bar. 53. <sup>t</sup> Ecclesiast. hist.  
ties, allof them subject to one Bishop; But among other people, wee l. 11 c. 34.  
know, there are Bishops not onely in every City, but also in every Vil- P. 758.  
lage; especially among the Arabians in Phrygia, and in Cyprus  
among the Novatians and Montanists; Yea, no longer since then  
the Councell of Lateran under Innocent the 3<sup>d</sup>. therewere divers concil. lat. cap.  
Bishops in one Citie and Diocesse, where there were divers Nati- 9 Surius Tcm.  
ons of divers languages and customes: Which though his Coun- 3. p. 740.  
cell disallowes where there is no necessity; Yet it approves and  
per-

\* Surius Tom. i. permits where there is a necessity. Nay, " those Canons, Constitutions, and Decretals, which prohibit, that there should be many Bishops in one City, or that there should be Bishops in Castles, Villages, or small Townes and Parishes, least the dignity of Bishops should become common and contemptible; Manitit, that before these Canons and Constitutions, there were many Bishops in one City and Diocese; and a Bishop in every little Castle, Towne and Countrey Village: And to come nearer home, the Statute of 26. H. 8. c. 14. ordyneth, that there shalbe many suffragan Bishops exercising Episcopall jurisdiction in one and the same Diocese of England; with the Statutes of 31. H. 8. c 9. 33. H. 8. c. 31. 34. H. 8. c. 1. which erected divers new Bishopricks in England, and divided one Diocese into many, both intimate and prove as much. Why then there may not now bee divers Bishops in one City, one Church, as well as there was in the Apostles time, in the primitive Church, and formes ages, or as well as there are now divers Archbishops and Bishops in one Kingdome; divers Ministers in one Cathedrall and Parish Church, I cannot yet conceive; unlesse Bishops will now make themselves such absolute Lordly Monarks and Kings,

\* Nec quenquam jam ferre potest Cœsaria priorem, Pomprusve parem. Luca i. 1.

as cannot admit of any \* equalls or corriavalls with them, and bee more ambitious, proud, vayne gloriouſ, covetous, unsociable, then the Bishops in the Apostles and Primitive times, whose successors they pretend themselves to bee in words, though they disclayme them utterly in their manners, lordlines, poinp, and supercilious deportment, which they will not lay downe for the peace and unity of the Church of Christ. I shall con-

\* De Gestis cum Augustino, and Emerita Dona - those other almost 300. Bishops who were content to lay downe their tift: Epist. lib. Bishopricks for the peace and unity of the Church; Et non perdere sed Tom. 7. pars 1. Deo tutius comedare. An vero Redemptor noster de celis in humana membra descendit, ut membra eius essemus. et nos ne ipsa eius membra crudeli divisione lanientur, de Cathedris descendere formidamus? Episcopi propter Christianos populos ordinamus. Quod ergo Christianis populis ad Christianam pacem prodest, hoc de nostro Episcopatu faciamus. Quod sum, propterte, sum, si tibi prodest;

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dest; non sum, si tibi obest. Si servi utiles sumus, eur Domini a-  
ternis lucris pro nostris temporalibus sublimitatibus invidemus?  
Episcopalis dignitas fructuosa nobis erit, si gregem Christi depo-  
sita magis collegerit, quam retenta disperserit. Fratres mei, si Do-  
minum cogitamus, locus ille altior specula vinitoris est, non fastigi-  
um superbientis. Sic cum nolo retinere Episcopatum meum dispergo  
gregem Christi, quomodo est damnum gregis honor Pastoris? Nam  
qua fronte in futuro seculo promissum a Christo sperabimus hono-  
rem, si Christianam in hoc seculo noster honor impedit unitatem?  
To which I shall adde, as a Corollary, a like Speech of that ho-  
ly devout man, S. Bernard, \* Who as he constantly refused (out <sup>to</sup> See his life  
of conscience) the Bishopricks both of Genoa and Millaine, though before his  
earnestly urged to accept of them; so hee brake forth into thete <sup>W'crkes.</sup> and  
admirable ipeeches upon that occasion, (Homil. 1. De Laudib-  
bus Maria Virginis: p. 18.) Worthy all Lordly Prelats most seri-  
ous contemplation. Erubescere superbe cinis, Deus se humiliat, tu te p. 330.  
exaltas? Deus se hominibus subdit, tu dominari gestiens, tu te pra-  
ponis authori. Utinam tale me quid cogitantem Deus, uti sumus  
olim Apostolum, increpare dignetur: Vade post me Satana; Non  
sapio quae Dei sunt: Quotiens hominibus praesse desidero, totiens De-  
um meum praire contendo, et tunc quae verè Dei sunt non sapio.  
Enough to caute all our Lordly Prelates, (have they any grace  
in their hearts) to cast off their Rochets, and lay downe their  
Bishopricks, their Lordly jurisdiction, which have bred so  
many schismes, controversies, warres, and tumults in the Chri-  
stian World, and rent the unity of Christs Church in sun-  
der; in all acts. Which thing if they now refuse to doe, I shall  
conclude of them, as Hermagandus did of the Greeke Bishop, <sup>Aventinus</sup>  
who was like to starve him. <sup>a</sup> Sanctissimus est vester Pontifex <sup>Annal. Boirun.</sup>  
quatenus A D V E R S O D E O fieri licet. Literis sacris enim <sup>l. 4. p. 202.</sup>  
pingitur Deus est charitas, cuius ictum Episcopum omnino exper-  
tem esse, nostro periculo sensimus.

F I N I S.

*And: Melvini Musæ, p. 22. 23. 30. 31.*

**P**astores fidos omnes nos Dounamus æquat  
Præsulibus, laudi dum labor urget opus.  
Idem mox septem stellarum arcana revelans,  
Angelico hos unos tollit in astra gradu.  
Nos animas viles quibus una est perdia, pernox  
Cura gregis, vulgi in face reliquit humi.  
Christe ducum Lecti pecoris cordate Magister,  
Coge gregem, numerum non habet ille suum.  
Si stella est sacri gregis Angelus, Angelus, Anglus  
Presul, et hic gemino splendet in imperio;  
Quærere nunc restat quæ stella sit Angelus, Anglus  
Præsul, ut is gemino splendet in imperio?  
An quæ stella hærens cælo scintillat ab alto?  
Subtus an orbe alio qui vagus erro meat?  
Portentum an terris metuendus crine cometes?  
Stella an ab axe in humum tracta Draconis ope?  
Et quam in ter terno tenet Angelus, ordine sedem,  
Ætheris? aut Terræ? aut Æquoris? haud Erebi.  
Nam regnandi illi haud veniat tam dira cupido,  
Vt Papa Cerbereum tollas in astra caput.

*Præsul Regalis.*

Præsule Papano quod nos damnamus in omni,  
Quodque in Romano Pontifice est vitium,  
Præsule Regali, quid non damnamus in omni?  
Quæ virtus nostri est maxima Pontificis?  
Curia pro Cura gregis, aut Iucuria: Cura  
Cui non ulla gregis, Curio an egregius?  
Aureus antiquo florbat Episcopus ævo,  
Tum cum sacræ essent lignea vasa domus;  
Ligneus hoc nostro fronde scit Episcopus ævo,  
Cum sacram exornant aurea vasa domum.  
Porticibus Regem Antistes cur excipit amplis  
Fruge mensa fuit, dum casæ parva fuit.  
Substruit insanas cur celsa ad Sydera moles,  
Moribus it præceps Tartara ad ima rudens,  
A plebe et Clero fiebat Episcopus olim.  
Illum nunc Mammon, Regia et Aula facit.

*Hospitio*

Hospitio in parvo olim hærebat Episcopus ædi :  
Arcen excelsam habitat nunc procul æde sacra.  
In commune olim cum Clero cuncta gerebat.  
Nunc sine Præsbyteris omnia solus agit.  
Canonicæ quondam Scripturæ interpres agebat.  
Nunc pro jure sacro regia jussa docet.  
Fratrum jure patri contentus Episcopus olim.  
Nunc Regnum in fratros imperiosus obit.  
Tum tenui stipem vitam ultro tolerabat egenam :  
Nunc beat illum amplis copia divitijs :  
Nunc opibus dives, pictai vestis et auri.  
Olim divitiæ in moribus atque animo,  
In grege pascendo totus sudaverat olim;  
Nunc mundi incumbet rebus et imperio.  
Olim Acalutho ibat, seu Tros comitatus Achatem;  
Nunc septus magno Papa satellitio.  
Tunc capite obstipo, et spectanti lumine terram :  
Nunc stupet elatis astra supercilijs.  
Tunc vulgaris ei corpus velabat amictus :  
Nunc picturatæ syrmata laxa togæ.  
Et tunica manicas, et habent ridimicula mitræ,  
Carbaseosque levis ventilat aura sinus.  
Pileus in quadrum tereti de vertice surgit,  
Et bis cocta humilem purpura verrit humum.  
Ni caudam suspensam ulnis gerat unus et alter  
Vulpinam. O gerulis sarcina quanta tribus !

*Iсидор Пелусиота Epist. I. 3. Epist. 223.*

Illud fortasse ignorare videmini, lenitatis ac mansuetudinis dignitatem, in tyrannidem transiisse. Olim enim salutis ovium causa mortem oppetiebant; nunc autem Pastores mortem ovibus inferunt, non corpora jugulantes, (levius enim hoc in alium esset) verum animis offensionem afferentes. Tum jejunijs corpus castigabant, nunc autem ut luxu et delicijs exultent, efficiunt. Tum bona sua egentibus distribuebant, nunc autem pauperum bona in rem suam vertunt. Tum virtutem colebant, nunc virtutis cultores proscribunt et eliminant.

## Ne Saevi Magna Sacerdos.

Courteous Reader, before thou peruse this *Treatise*, I shall desire thee to correct thele *Errors* and *Omissions* of the *Printer*, because many of them corrupt & pervert the fence, & so require thy *Correction* before thy *Perusal*; both to free the *Author* from *causeles Censure*, and thy selfe from *needleſe Error*. Other literall obvious ſcapes of leſſe moment, thou maileſt amend as thou meetest with them.

In the matter, p. 6. l. 5. for 1608 yearlye, read *almost 1600 yeares*. l. 12. quickning, quieting. p. 7. l. 8. a. in. l. 27. aſol. 29. of, thaſ: p. 8. l. 9. of, and. l. 21. poore, pure p. 10. l. 11. in Starchamber. p. 11. l. 16. faction, ſiſtion. p. 19. l. 12. Egelſt. l. 13. offred: l. 22. Maleclerke. p. 20. l. 8. Alcumivus. Carthage: Concil, can. l. 10. Aqniſgran: Carnotenſis. p. 21. l. 9. finne: ſciſmes. p. 24. l. 13. Cautionus. l. 15. Verdunum. p. 25. l. 9. Durban: p. 26. l. 31. An. 1554. p. 28. l. 1. of it: l. 5. deſile, deſine. p. 36. l. 32. deny, denude. p. 43. l. 12. and, aſ: p. 44. l. 10. thought, taught: l. 15. comfort. p. 45. l. 18. not: p. 46. l. 20. would, could: l. 26. therefore, therefor. p. 49. l. 7. Timothie is. p. 55. l. 3. two, three. l. 13. falſenes, falſe forgerie. p. 61. l. 25. conſequant, conſent. p. 62. l. 6. purſeſtant. p. 7. blot out one: and, and that. l. 8. jealouſie: l. 26. rating. p. 64. l. 21. denied. decreed. p. 70. l. 12. ca, in. l. 14. Aken: p. 74. l. 5. a Lawyer. p. 75. l. 5. and Bifhops: p. 78. l. 31. Poſſcript. p. 79. l. 1. no. nor: l. 4. no. r. ſince Paul was not. l. 13. theſe, thofe. p. 8. l. 16. ſly: p. 83. l. 6. other. p. 87. l. 11. or the. p. 93. l. 32. r. who ſupplied the place of a Bifhop, in his confeſcation to be a Bifhop Jure divino, and &c. p. 95. l. 1. were; to be. l. 13. and their. p. 95. l. 26. r. as Minifters noe as Bifhops. p. 96. l. 12. concurrence. l. 32. Taborites p. 100. l. 23. Uetricow p. 111. l. 5 Decrees. p. 112. l. 23. & 113. l. 3. of, or. l. 11. Monopolie p. 117. l. 17. in, do: p. 122. l. 11. they p. 123. l. 36. for ever. p. 132. l. 6. interpretatur p. 134. l. 18. blot out bath. p. 135. l. 11. commonly, common by. p. 137. l. 11. banded p. 144. l. 20. / redecessors. p. 145. l. 1. starved: l. 5. preached. l. 12. warne. p. 147. l. 14. faſt, faſt: l. 23. un, on. p. 148. l. 1. and in l. 8. deferre, deterre. l. 13. both by. l. 21. what, where. l. 22. here, twich: p. 150. l. 21. never ceafe. p. 151. l. 23. l. 12: p. 154. l. 5. of, if. l. 17. much, mute. p. 155. l. 9. marded. p. 156. l. 2. the, our.

In the Margin: p. 5. l. 34 page: p. 8. l. 12. Becon: p. 11. l. 27. deſire. p. 32. l. 7. animam, annum. p. 58. l. 6. whēn, whēre: p. 62. l. 4. Meliūni. p. 64. l. 17. Meldeneſe: p. 70. l. 2. Atone. p. 93. l. 2. Catalogo. p. 103. l. 14. lib. 7. p. 113. l. 8. Seva. p. 130. l. 4. Tom. 5. p. 149. l. 17. p. 6. l. 25. l. 13. l. 12: p. 152. l. 5. favorers, faintbearted.

## Errata and Omissions.

Kind Reader, ere thou peruse this Treatise, be pleased to correct those Errors in the last page; with these therein omitted p. 14. l. 4. for verily: read: freshly. l. 12. Giver, Grace: p. 15. l. 6. how, two: l. 8. ass, or l. 12: most, must: l. 17. gemme, genuine. l. 29. provise, promise. p. 16. l. 4. Hidrax, Hierax: l. 30. elected p. 17. Studies, l. 11. Shetne, Sennes, l. 20. Maucte, Menix: l. 21. Augusta: Reformatio, Rheeeme: l. 22. Salisbury Saltzburg. l. 25. Visalis in Southland Vysal in Suestland. p. 18. l. 5. revived, resigned: l. 9. thovs, blunne. l. 11. expresse, expose, both a, to the hazard. l. 18. Kybarby, l. 25. Werwest. p. 115. l. 9. it is: p. 116. l. 4. So the power of Ordination being inferiour: l. 5. every Minister l. 9 are superiour to them in point. p. 143. l. 13. rode thither; made his chaplaine ride thither p. 162. l. 11. c. 5: l. 20. ne cessis, p. 166. l. 29. Quia, Qaa. l. 33. Iesus, usus p. 167. l. 17. Wiclevists. l. 32. 33: Newbury, Naoburge. p. 173. l. 6. nolo, volo: l. 27. acts, ages: l. 31. pangitur, proditur. p. 175. l. 7. pars: l. 8. fratres. In the Margin. p. 13. l. 18 19. by Character; any Charter: l. 34: any, out p. 14. l. 7. Godwins: l. 15. 26. people to standing: Replie to Harding. p. 15. l. 2. Ecclesiast: l. 5. Sacr. l. 12. Rome. p. 163. l. 2. vitis p. 164. l. 5. Scoticarum. p. 171. l. 9. Theodoricus: l. 8. Schismate: p. 172. l. 9. r. Caesarue, Rompeinsue. Page 1. 6. l. 10. This should have been inserted.

Nor yet to recite the examples of Clement, the 1<sup>st</sup> of Rome, Pope Cornelius, Ambrose, Augustine, Athanasius, Gregory Nazianzen his father, Pope Gregory the first, Alexander Patriarch of Jerusalem, Anatolius Bishop of Laodicea, Eustathius Bishop of Antioch, Antiochus, Theophilus Alexandrinus, Diocorus, Chrysanthus, S. Martin Bishop of Tours, S. Nicholas, Paulinus of Nola, Eusebius Pamphilus, Flavianus of Antioch or Marchus, who in ancient times were all enforced to accept of their Bishopricks full sore against their wills and judgements, by the overpressing importunity of other Bishops, Princes, Ministers and people. (With others quoted to my hands by <sup>a</sup> Claudius Espenceus: ) Or, <sup>b</sup> Eucherius Bishop of Lyons, or Otto Bishop of Bamberg, enforced in the same manner to be Bishops, full sore against their liking; as was <sup>c</sup> Cranmer Archbishop of Canterbury. Nor yet to mention <sup>d</sup> Ephaeum Syrus, Nilammon, or S. Bernard, who all constantly refused divers great and wealthy Bishopricks, not onely offered, but urged on them, with much importunity; or <sup>e</sup> Adrian, who refused the Archbishoprick of Canterbury, though called to it, and urged to accept it: or Bassianus elected Bishop of the Vangensi, <sup>f</sup> whom furions Memnon whipped before the Altar for 3. hours space, till he bedewed the Altar and new Testament with his blood, because he refused to accept that Episcopall charge and office. Or <sup>g</sup> Bruno Segminus, who rejected a Bishoprik offred to him, saying, A Bishoprick must be altogether forsaken of that man that would not be

a Digress lib. 5. 6. 7. b Cent. Magd. 3. Col. 133. Cent. 10. Col. 1542: 164. Cent. 13. Col. 1098. c Fox Acts & Monuments, p. 1703. d Espenceus Digress in Tim. l. 3. c. 4. 6. 7. e Godwins Catalog. p. 3. f Centur. Magd. 3. Col. 1043. g Cent. 10. 10. in his life

be set at Christ's left hand; (answering whereunto is that <sup>b</sup> of  
Onuphius Pope Marcellus the 2: who smiting his hand upon the Table, used  
and others in these words: I do not see how those that posseſſe this high place  
can be ſaved. Or <sup>i</sup> John Bugenhagen, who of late times repudiated  
<sup>j</sup> Chron. Saxon. n. i. p. 10.  
the Bishoprick of Camene in Pomerland, to which he was freely  
chosen. <sup>k</sup> Pope Celeſtine the 5: <sup>l</sup> Athanasius Bishop of the Pareni,  
Platina, O-nuphius, B-le, Openerus,  
Chron. Saxon. n. i. p. 10.  
Eustathius Bishop of Pamphilia, Rusticus Bishop of Narbon, Re-  
matus Bishop of Virech, Orgerus Bishop of Spire, Lambert Bishop  
of Florence, Lutulphus Bishop of Callens, Hugh Bishop of Towres,  
Burckardus Bishop of Wertzburge, Michael Ephesinus Bishop of  
Antioch, Desiderius Bishop of the Morini, Geoffry Bishop of Syl-  
vanecta, Conrade Bishop of Batavia, Albertus Magnus Bishop  
of Ratifon, of ancient times abroad, <sup>m</sup> Simon Langham Archbi-  
shop of Canterbury, Winitred Bishop of Coveniry, Robert Sher-  
borne Bishop of Chichester, Geoffry Bishop of S. Asaph, with sundry  
others at home; <sup>n</sup> Lewes ab Eperstein, Bartholmew Suavenius  
1 Centur. Magd. s. col. 998 1035.  
1056. Cent. 7 col. 496. Cent. 8. col. 807.  
cent. 10 col. 598. cent. 11. 1. 515. 546.  
7. cent. 12. col. 1447.  
1452. cent. 13 col. 1039.  
1067 1072. m Godwins Catalogue, p.  
143. 21. 216. 314. 460. 473.  
5. 5. 564. <sup>o</sup> Espenæus Digest. in Tim. l. 3. c. 4. 5. 6. 7. 8  
Chyraeus. Chron. Saxon. Lip. 1593.  
n. 10. 19. 44. 62. 63. 65.  
176. 278. 320. 352. 391. 456.  
461. 467. 471. 492. 497. 519.  
520. 532. 545. 545. 557. 635  
9. 704. 813. 9. 927. 928. 930. 935. See the Booke of Ordination.

